

# ISLAM AND THE INFIDELS

THE POLITICS  
OF JIHAD,  
DA'WAH,  
AND HIJRAH

DAVID BUKAY



**Transaction Publishers**

New Brunswick (U.S.A.) and London (U.K.)

Copyright © 2016 by Transaction Publishers, New Brunswick,  
New Jersey.

All rights reserved under International and Pan-American Copyright Conventions. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without prior permission in writing from the publisher. All inquiries should be addressed to Transaction Publishers, 10 Corporate Place South, Suite 102, Piscataway, New Jersey 08854. [www.transactionpub.com](http://www.transactionpub.com)

This book is printed on acid-free paper that meets the American National Standard for Permanence of Paper for Printed Library Materials.

Library of Congress Catalog Number: 2015047583

ISBN: 978-1-4128-6295-0

eBook: 978-1-4128-6343-8

Printed in the United States of America

### Library of Congress Cataloging-in-Publication Data

Names: Bukay, David, author.

Title: Islam and the infidels : the politics of jihad, da'wah, and hijrah /  
David Bukay.

Description: Transaction Publishers, New Brunswick, New Jersey :  
Transaction Publishers, [2016] | Includes bibliographical references  
and index.

Identifiers: LCCN 2015047583 (print) | LCCN 2015049290 (ebook) |  
ISBN 9781412862950 (hardcover) | ISBN 9781412863438 (ebook)

Subjects: LCSH: Islam--Relations. | Jihad. | Da'wah (Islam)

Classification: LCC BP171 .B85 2016 (print) | LCC BP171 (ebook) |  
DDC 297.7--dc23

LC record available at <http://lcn.loc.gov/>

2015047583

# Contents

1	Muslim Perceptions of Their Own Religion	1
2	<i>al-Walā' wal-Barā'</i> —Islam and the Other	61
3	Jihād—Global Millennial Terrorism	111
4	<i>Da'wah</i> —The Diplomacy of Deceit	177
5	<i>Hijrah</i> —Muslims Immigration and Demography	237
	Conclusion: A Suggested Strategy of What Is to Be Done	265
	Bibliography	295
	Glossary of Islamic Terms	303
	Index	307

# Muslim Perceptions of Their Own Religion

## Islam

Islam is more than a spiritual belief system. It is an all-encompassing ideology that seeks to regulate the world's political affairs according to *Shari'ah*. Islam is not a religion in the traditional sense of the word; it is a religion that stands beside other aspects of human institutions and practices its beliefs. Islam is much more than a religion, being a complete way of life and mainly operating in the political realm. It is a religious, educational, social, economic, philosophical, and, above all, political religion. In fact, Islam is an all-embracing sociopolitical-religious coercive ideology that encompasses every field of human endeavor. It is different from other religions in the fact that it is not limited to the spiritual aspects of life, but engulfs all aspects of life from the cradle to the grave.

Islam is also unique by declaring itself as the one and only righteous, legitimate, and authoritative religion that claims to have a divine mandate over everyone on Earth, including the entire humanity. It deserves to control the entire world, while all other religions are deemed infidelity. Islam is a belief system that insists on its superiority over all other religions and political systems. Muslims are entitled to control, dominate, and subdue the infidels until Islam dominates the entire world. All humankind must accept the supremacy of Islam, religiously (becoming Muslims) and politically (coming under Islamic rule). Believers must strive for their best in their own life until Islam dominates the entire world and becomes the only legitimate religion on earth.<sup>1</sup> Being a missionary religion with no borders or political limits, Islam intends to be the universal religion for all mankind.

As a political ideology, Islam promises utopian life, world peace, and harmony, provided the world finally submits to Allah and the rule of

*Sharī'ah*. The alternatives are wars and anarchy. At the same time, the Islamic objective is to have all aspects of other nations undergo gradual Islamization and to yield to the Islamic law. The aim is to establish a new human society, wholeheartedly committed to the teachings of Islam in their totality and striving to abide by those teachings. There is only one religion of Allah in the heavens and on earth and that is Islam and all humanity must submit to its rules and way of life.

Islam is defined as total submission, surrender, and devotion to Allah and his messenger. It actually derives from the Arabic letters *s.l.m.*, which means “to surrender to or submit oneself.” Islam is “the act of submission of oneself”; and a Muslim is “one who has submitted” to Allah and his messenger. The true religion in the sight of Allah is only Islam. Allah has perfected the Islamic system of belief and bestowed his favors upon the Muslims in full, and has chosen submission as the creed for them.<sup>2</sup> Therefore, believing in Islam means receiving the baptism of Allah and serving him alone.<sup>3</sup> The lesson is to return to the straight path (*Ṣirāṭ al-Mustaqīm*), to the obedience of Allah who has promised reward and blessings in this life and the hereafter for those who truly turn to him in repentance.<sup>4</sup>

Islam is a missionary religion, an ever-expanding faith that has no borders or political limits. From its vantage point, it is a universal religion intended for all mankind, being the only legitimate sacred religion. It aims at a salvation for humanity through submission, surrender, and total devotion to Allah alone. Being an ethnocentric religion and culture, Islam makes clear black and white differentiations:

- (a) *Dār al-Islām* (the abode of Islam, the territories under Islamic rule) against *Dār al-Harb* (the abode of war, the territories that are not yet Islamic). The destination of Islam is to fight and conquer *Dār al-Harb* until it becomes part of *Dār al-Islām*. Between these two realms there is always a perpetual state of war, never peace. There can exist a ceasefire or armistice, a temporary situation, but only until Islam's total world hegemony is established.<sup>5</sup>
- (b) The good and righteous society against the bad and unclean society. Muslim believers are always, as a rule, doing the good and lawful (*al-Ma'rūf*) and forbidding the wrong and unlawful, the bad and evil (*al-Munkar*). Being pure and striving for perfection, they follow the Islamic command, which is *al-Amr bil-Ma'rūf*.<sup>6</sup> At the same time, infidels are plotters, aggressors, imperialist-colonialist occupiers, who plot against Islamic doctrine to eliminate it and its believers.
- (c) *Dār al-Wilāyah* (the abode of loyalty to Islam and to the *Ummah*) against *Dār al-Kufr* (the abode of infidelity). All four Islamic schools of

law and Islamic classical exegetes view earth in its entirety as consisting of these two zones, in which Islam is the revisionist, motivational, victorious power, and the result is historically ordained. It is the right against wrong; the pious against the evildoers; and above all Paradise against Hell.

These conceptions legitimize, justify, and sanctify the purpose of waging wars against the infidels to occupy the entire world. Therefore, it is either the infidels' conversion to Islam or the payment of *Jizyah* as a symbol of subjugation.<sup>7</sup> It is the nature of Islam to dominate and not to be dominated; to rule and not to be ruled; to impose its belief system on all the nations and control them. This one-sided perception of Islam shared by Muslim exegetes, is of them being poor innocent victims in a world of aggressors. For them it is clear: there is no historical proof that Islam was spread by the sword, and even non-Muslim scholars admit that this is nothing more than a myth that cannot be substantiated by historical facts.

The belief of Islam being a religion of love, peace, and forgiveness, is reflected in Muslim exegetes' declarations: Islam is in no way aggressive, it does not live by and has not expanded by the sword, and it does not coerce the infidels to convert to Islam or be killed in a Jihad war. Islam tolerates all non-Muslims, whoever they are, and bases its approach only on world peace, mutual security, and human cooperation. Jihad is only defensive and intends to repulse hostility and to fight back oppression and aggression. The call of Islam is only through good intentions.

Ali Cheragh, the nineteenth century Islamic Indian cleric, reiterated this: Muhammad's sole mission was to enlighten the Arabs to the true worship of one Allah. This has nothing to do with the popular Jihad and exterminating the idolaters. All the verses of the Qur'an are related only to defensive war without exception. All fighting injunctions in the Qur'an are only in aid of self-defense; none of them has any reference to making warfare offensively. For him, there are several passages in the Qur'an which forbid taking offensive measures and enjoin only defensive war.<sup>8</sup>

As for Muhammad Shaltut, Muhammad revealed a book containing principles of happiness. It commands to judge by reason; propagates science and knowledge; proclaims mercy; preaches peace; and fights injustice and corruption. The Islamic community is commanded to do only what is good and forbidden to do what is reprehensible and evil. The Islamic mission is a call of natural reason, and not alien to any human intellect. This sacred mission requires no force to make people

believe in it. The use of force would be an insult to Islam, as the infidels, after they get acquainted with it, will freely become Muslims. The Qur'an instructs that Allah does not wish people to become believers by way of force, but only by study and contemplation.<sup>9</sup>

For Muhammad Sha'rāwi, everything in Islam is perfect, incomparable, and nonimitative as it is the best of all creation. This totalistic approach needs no proofs or argumentation; it is an axiom. The opposite side applies to the infidels, who are the worst of the worst.<sup>10</sup> This ethnocentric approach is so deep rooted among the Muslims that they cannot grasp and comprehend the other side's attitudes and the justice of their position.

However, contrary to this Muslim ethnocentric approach, there are three tests that clarify the situation that Islam is indeed a religious tribal society of war instigation and violence mongering; that the sword of Islam has never dropped down, even domestically among themselves; that peace has never been practiced within Muslim society, which mainly was and still is tribal. The first test is the historical dimension of Islamic reality, from the seventh century; the second is contemporary world politics that introduces and exhibits Islamic encroachment and aggression against almost all states of the world, including domestically; and the third is Islamic scriptures and practices. All this will be elaborated in the following chapters.

Compared to other religions there is only one Islam—the Islam of Muhammad and Allah. As will be elaborated upon later on, Islam cannot be separated, changed, reformed, or replaced. From an Islamic perspective, Islam represents the words of Allah, and one cannot change it, to do so being a pure blasphemy. Islam is the Qur'an, the only one true Qur'an that supersedes all other scriptures. Islam is Allah; there is no god but Allah, and Allah is the greatest of all (*Allāhu-Akbar*). Islam is Muhammad, the man with immunity to error. Islam is the *Hadīth* and the *Sīrah* that tell the story of Muhammad, the light of Allah. Islam is the *Sharī'ah*, the only true and legitimate law and constitution that cannot be matched to any other man-made constitution.

Moreover, from their vantage point, there is no god but Allah (*La Ilāha Illa-llāh*). Muhammad is the seal of all prophets; the perfect human with *Nūr Allāh* (the light of Allah) and *'Isma* (immunity of error), who was sent as a mercy to the world. Muhammad is the excellent example for the believers to be entirely imitated, wholeheartedly admired, and totally followed without any doubt or question.<sup>11</sup> The Qur'an is the perfect replica of the mother book, which exists eternally in heaven, a literary masterpiece eternally written that no human can

imitate.<sup>12</sup> Islam is the perfect religious system, the only supreme ultimate true religion upon Earth. The Islamic territory is the center of the world and the Ka`bah is at its center.

For the Muslims, this totalistic approach needs no proofs or argumentation. It goes all the way from Allah down to the Muslim community through the omni-wisdom light of Muhammad. The opposite side applies to the other, the infidels, which are the worst of the worst, the black side of hellfire, as there is no good, whatsoever, in them. Believers must come to full submission to Allah, and by that not to follow in the footsteps of Satan who is Allah's acknowledged foe.<sup>13</sup> Submission also means to obey not only Allah and the Apostle, but also those in authority from among the believers.<sup>14</sup> The actual meaning of submission is kneeling and bowing in reverence, prostrating themselves, seeking Allah's favor. Their mark is on their foreheads from the effect of prostrations. He who serves, praises, fasts, bows down, and prostrates in submission, enjoins what is good and forbids what is evil.<sup>15</sup>

The most important issue is that Islam does not mean to submit to Allah alone, but to Muhammad as well. This is the promise of Allah to Muslim believers by Muhammad: whatever benefit comes to you, it is from Allah, and whatever misfortune befalls you, it is from yourself. Allah has sent Muhammad to mankind as an apostle.<sup>16</sup> He sent his messenger with guidance and the religion of truth, that he might cause it to prevail over all religions.<sup>17</sup> Allah has sent Muhammad as a mercy to the world.<sup>18</sup> That is why Muhammad declared: Surely I am the Apostle of Allah to you all, of him whose is the kingdom of heavens and earth there is no god but he; therefore, believe in Allah and his apostle.<sup>19</sup>

From here one can understand why Muslims take any reference from Muhammad as sacred, as Allah's, and at the same time take any reference to Muhammad by Westerners as insulting, so that it immediately brings the highest levels of aggressive violence and terrorism. Taken from *al-'Aqidah al-Tahāwīyah* by *Hujjat al-Islām*, Abu Ja'far al-Tahāwī al-Misri, the Muslim articles of faith:<sup>20</sup>

"Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejecter."



This commandment that characterizes Islam the most, also relates to any Muslim ruler. This is the basis of Islamic authoritarianism.

“Allah’s Apostle said, you should listen to and obey your ruler even if he is a black African slave whose head looks like a raisin.”<sup>21</sup>

“The Prophet said, a Muslim has to listen to and obey the order of his ruler whether he likes it or not.”<sup>22</sup>

Nevertheless, for Muslims, Islam is the perfect religious system, the only supreme ultimate true religion upon earth; therefore, it should be adhered to in order to become the only legitimate religion on earth. Whatever is in the heavens and on the earth, is Allah’s.<sup>23</sup> Heaven and the earth subsist by his command. And his are whosoever is in the heavens and earth; all are obedient to him. His are the most exalted attributes in the heavens and the earth.<sup>24</sup> Therefore, Islam insists that the first and utmost allegiance of the believer is to Islam, more than to his own family, tribe, or country.<sup>25</sup> You will not find those who believe in Allah and the Day of Resurrection loving those who oppose Allah and his Prophet, even though they be their fathers, sons, or brothers or their kin.<sup>26</sup>

Islam is exemplified by the *Shahādah*, the testimony that every Muslim declares many times a day: “There is no god but Allah and Muhammad is his messenger.” Islam is a doctrinal framework founded upon the perfect complete words of Allah in the Qur’an, and the perfect words and actions of Muhammad founded in the *Hadīth* and the *Sīrah*. It is a belief system that insists on its superiority over all other religions, cultures, and governmental systems. Muslims are entitled to control, dominate, and subdue non-Muslims. Believers must strive to do their best even at the expense of their own life, until Islam dominates the entire world.

Islam is an impeccable religious system, above and beyond all other faiths, because it includes the total and absolute wisdom of Allah, from the dawn of history to the end of time.<sup>27</sup> It is forbidden to question its perfection and superiority; use logic to establish its veracity; and judge it by human values.<sup>28</sup> This is why Islam precludes freedom of choice and absolutely prohibits any internal criticism.<sup>29</sup> From this line, it is Islam’s destiny to subjugate the world until it becomes the sole legitimate religion.<sup>30</sup> This is the natural world order,<sup>31</sup> being a complete civilization and a supremacist religion to the entire world. Not to believe means infidelity, a deviation from the natural order. The Muslim vision is clear: there is one universe, and it must be under the

banner of Islam. All humanity must submit to Islam as the supreme and the only legitimate and justified religion.<sup>32</sup>

Following this, Ibn Ishaq brings two quotations that clarify Muslims' approaches toward the infidels: "In swearing allegiance to our prophet, we are pledging to wage war against all mankind";<sup>33</sup> and, "we have a prophet who instructs us and by whom we will conquer all men. Whatever the circumstances are, victory is ours."<sup>34</sup> The worldly objectives were also shown by the declaration: "the Apostle ordered the Muslims to prepare for a military expedition so that he could raid the Byzantines."<sup>35</sup> In another place it is decreed: "The Apostle used to say, any religion will never march with ours."<sup>36</sup>

Islam is a political ideology, a system that lays down detailed rules for society and dictates every aspect of life. That is why it is not compatible with freedom, democracy, and human rights, being a totalitarian political ideology. It has an imperialistic approach to the history of mankind. Earth belongs wholly to Allah, and everything is Allah's property. Humankind was entirely Muslim, and the entire history from Adam to the end of the world is Islamic. Islam is for the entire world as a complete perfect religious system, above all the other ones,<sup>37</sup> since it has all Allah's wisdom from the beginning of history till the end of the future.<sup>38</sup>

What differentiates between Islam and all other religions is basically that it is mainly a political religion, with the main occupation of physically conquering the world, and operationally imposing the Islamic superiority through dynamic processes of permanent expansion, to the end of being the only one religion on earth. It is therefore, in humanity's interest to submit to Islam as the supreme and the only legitimate religion.<sup>39</sup> It is the Islamic nature to control and not to be controlled; to impose its doctrine and system of belief on all the nations of the world and not to be imposed upon; and to be superior to all the infidels of the universe.<sup>40</sup> Ibn Ishaq quotes the verse: "Fight them so that there is no more rebellion, and religion, all of it, is for Allah only. Allah must have no rivals in the world."<sup>41</sup>

Islam conflicts with Western ideals of government and social order, and because of its freedom, technological progress, and modernity, Islam sees the West as its greatest obstacle to world dominance. Western leaders should thoroughly learn the *Shari'ah* that gives a clear insight into Islam's objectives for the world's political and social order. Islam challenges Western civilization itself, because it is a complete way of life, and its *Shari'ah* is not compatible with Western ideals and civilization.

Islam is an ideology that claims divine authority in all religious, economic, and political affairs of life. So, naturally it comes into direct conflict with all political systems of government, jurisprudence, and economics. Islam's targets are the entire world and its various legal systems, and for that it is in direct conflict with them. Muslims feel obliged to prove that the West is the source of all the world's evils; hence, the infidels become the convenient excuse for Islam's misery, wretchedness, lack of social and economic progress, and failed Islamic politics.

One of the main contemporary problems in dealing with Islam is that every Muslim is capable and qualified to give an opinion on matters of *Shari'ah* and entitled to interpret it at will. This is not a democracy, but an anarchy that leads to chaos and an anarchic environment. There is another side even of greater severity, where there is an explicit command existing of Allah and Muhammad in the *Shari'ah*, no Muslim religious leader, cleric and exegete can form an independent different judgment. That is another aspect of why Islam cannot be reformed. This also explains much of Muslims' behavior, from the violence of Jihad to the hatred and incitement of the other. Since Islam is simultaneously a spiritual and political doctrine, politics is not only part of Islam, it is an inherent core of the Islamic imperative to dominate the world.

Islam excels as an utmost model of imperialism. The Islamic Caliphate conquered vast territory from Western China to Spain, and changed the balance of population by Islamization and Arabization; ethnic cleansing of indigenous population; and imposed conversion of social ethnic groups. These are not acts of self-defense. Khalid Blankinship proves that Islamic troops were battling Jihad wars in the territories of India and China in the east, and Spain and France in the west. The same behavior was evident during the Ottoman Empire rule. These were all aggressive-expansionist aiming for territories and booty.<sup>42</sup> Fred Donner proves that the decision to launch military invasion was conducted under the Islamic doctrine, as a compulsory Jihad intended to conquer the world and bring humanity under Islam's rule.<sup>43</sup>

Islam is an Arab religion. The Qur'an was brought to the Arabs, by an Arab, with an Arab mission; it is written in Arabic; the language of prayer of the Muslims is Arabic; and the great conquests of Islam were carried out by Arab armies. It came into being as a fighting religion. Muhammad imposed his authority by means of military power and drawn swords. The fact is that after thirteen years of preaching in Mecca, there were only a few dozens of believers who followed Muhammad. He ran away from Mecca in 622, persecuted and miserable.<sup>44</sup> In fact,

only after he became a military hero, did Arab tribes join him. Due to that, Islam is one man's show, twenty-three years of Muhammad's life: 610–22 in Mecca; and 623–32, in Medina. What is more perplexing is that the words of Allah are only 17% of the total texts of the *Sharī'ah*, while the words and actions of Muhammad comprise 83%. This is another cause for the total admiration of the Muslims for Muhammad, and hence their fanatical reaction against the others.

### Allah

Islam draws up a picture of Allah as follows: Allah is the creator, sustainer, and judge of the universe. He is unique (*Wahīd*), one (*Aḥad*), and strictly singular (*Tawḥīd*). Allah is the only one true god, and nothing else can be called Allah.<sup>45</sup> He is all-knowing and omnipotent, and fully exists without a place.<sup>46</sup> Allah is the “creator of everything,” the “supreme and judge ruler of the universe,” the “first and the last”; “there is nothing like him,” as he “grasps all visions”; and “to him submits all in [the] heavens and earth willingly.”<sup>47</sup> Allah is the almighty, the sustainer of the universe, similar to nothing and there is nothing comparable to him. He is all-knowing and omnipotent,<sup>48</sup> and guides humanity the right way (*al-Sirāt al-Mustaqīm*). Allah is the one and only, the only uppermost, since there is no god but Allah. His word must be the only and superior, and all man-made laws are deemed to be sinful and must be replaced by the *Sharī'ah*. This is the rule: Where Muslims reside the *Sharī'ah* must become the only law, and that is why it comes directly in conflict with all other political systems and constitutions.

Muhammad said that Allah is odd and single (*Witr*), being the only one:

Narrated by Abu Huraira: “Allah has ninety-nine names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is *Witr* and loves ‘the *Witr*.”<sup>49</sup>

Abu Huraira reported Allah's Messenger as saying: “There are ninety-nine names of Allah; he who commits them to memory would get into Paradise. Verily, Allah is odd and he loves odd numbers.”<sup>50</sup>

Narrated by Ali Ibn Abu Talib: “The Prophet said: Allah is single (*Witr*) and loves what is single; so observe the *Witr*, you who follow the Qur'an.”<sup>51</sup>

Creating and ordering the universe is an act of prime mercy of Allah, for which all creatures sing Allah's glories and bear witness to Allah's unity and lordship, and in return, he guides humanity in the right way

(*al-Sirāt al-Mustaqīm*). The Qur'an describes Allah as being fully aware of everything that happens in the universe, as one cannot hide anything from Allah.<sup>52</sup> The comparison to numerical systems establishes that in Muhammad's mind, Allah is numerically one, that zero comes before it and two come after it.

Allah has a hundred names minus one (attributes, characteristics),<sup>53</sup> referred to as *al-Asmā' al-Husna*,<sup>54</sup> the "Excellent Names of Allah" (in Arabic A-B order):

*al-'Adl*, the Just: *Sûrah* 6:115. *al-Aḥad*, the indivisible: *Sûrah* 112:1. *al-Akhir*, the Last: *Sûrah* 57:3. *al-'Afû*, the Pardoner: *Suwar* 4:99, 4:149; 22:60. *al-'Alim*, the All-Knowing: *Suwar* 2:158; 3:92; 4:35; 24:41; 33:40. *al-'Alī*, the High: *Suwar* 2:255; 4:34; 31:30; 42:4; 42:51. *al-Awwal*, the First: *Sûrah* 57:3. *al-'Azīz*, the Dear One: *Suwar* 3:6; 4:158; 9:40; 48:7; 59:23. *al-'Azīm*, the Great: *Suwar* 2:255; 42:4; 56:96. *al-Bāri*, the Designer: *Sûrah* 59:24. *al-Badī'*, the Incomparable: *Suwar* 2:117; 6:101. *al-Baqīt*, the Ever-Lasting; *Sûrah* 55:27. *al-Bāsīt*, the Expander: *Sûrah* 2:245. *al-Bā'it*, the Ressurecter: *Sûrah* 22:77. *al-Bāsir*, the All-Seeing: *Suwar* 4:58; 17:1; 42:11; 42:27; 57:4. *al-Barr*, the Beneficent: *Sûrah* 52:28. *al-Bāṭin*, the Inner: *Sûrah* 57:3. *al-Darr*, the Afflictor: *Sûrah* 6:17. *Dhū al-Jalāli wal-Ikrām*, the Lord of Majesty and Honor: *Suwar* 55:27; 55:78.

*al-Fattāh*, the Victory Giver: *Sûrah* 34:26. *al-Gaffār*, the Forgiver: *Suwar* 20:82; 38:66; 39:5; 40:42; 71:10. *al-Gafûr*, the Forgiving: *Suwar* 2:173; 8:69; 16:110; 41:32. *al-Ghanī*, the Rich: *Suwar* 2:263; 3:97; 39:7; 47:38; 57:24. *al-Hakkam*, the Judge: *Sûrah* 22:69. *al-Habīr*, the All-Aware: *Suwar* 6:18; 17:30; 49:13; 59:18; 63:11. *al-Hāfiz*, the Preserver: *Suwar* 11:57; 34:21; 42:6. *al-Halīm*, the Forbearing: *Suwar* 2:235; 17:44; 22:59; 35:41. *al-Ḥasīb*, the Bringer of Judgment: *Suwar* 4:6; 4:86; 33:39. *al-Hādī*, the Guide: *Sûrah* 22:54. *al-Ḥaqq*, the Righteous: *Suwar* 6:62; 22:6; 23:116; 24:25. *al-Hakīm*, the Wise: *Suwar* 31:27; 46:2; 57:1; 66:2. *al-Ḥamīd*, the Praiseworthy: *Suwar* 14:8; 31:12; 31:26; 41:42. *al-Hayy*, the Ever-Living: *Suwar* 2:255; 3:2; 25:58; 40:65. *al-Jabbār*, the Compeller: *Sûrah* 59:23. *al-Jalīl*, the Majestic: *Suwar* 7:143; 39:14; 55:27. *al-Jamī'*, the Gatherer: *Sûrah* 3:9. *al-Kbīr*, the Great: *Suwar* 13:9; 22:62; 31:30; 34:23; 40:12. *al-Karīm*, the Generous: *Suwar* 27:40; 82:6. *al-Khāfid*, the Abaser; *Sûrah* 56:3. *al-Khālik*, the Creator: *Suwar* 6:102; 13:16; 39:62; 40:62; 59:24.

*al-Latīf*, the Kind: *Suwar* 6:103; 22:63; 31:16; 33:34; 67:14. *al-Majīd*, the Glorious: *Sûrah* 11:73. *al-Majīd*, the Magnificent: *Suwar* 11:73; 85:15. *al-Mālik*, the King: *Suwar* 20:114; 23:116; 59:23. *Mālik al-Mulk*, the King of [the] Kingdom: *Sûrah* 3:26. *al-Matīn*, the Steadfast: *Sûrah*

51:58. *al-Mubdi'*, the Initiator: *Suwar* 10:4; 10:34; 27:64; 29:19; 85:13. *al-Mu'id*, the Restorer: *Suwar* 10:34; 27:64; 29:19; 85:13. *al-Muhyi*, the Giver of Life: *Suwar* 7:158; 15:23; 30:50; 57:2. *al-Mumit*, the Causer of Death: *Suwar* 3:156; 7:158; 15:23; 57:2. *al-Māni'*, the Defender: *Sûrah* 67:21. *al-Mu'min*, the Believer: *Sûrah* 59:23. *al-Muqtadir*, the Determiner: *Suwar* 18:45; 54:42; 54:55. *al-Muhammin*, the Guardian: *Sûrah* 59:23. *al-Muqaddim*, the Expediter: *Suwar* 16:61; 17:34. *al-Mu'akkhir*, the Delayer: *Sûrah* 71:4. *al-Muqit*, the Sustainer: *Suwar* 3:18; 4:85; 7:29; 33:39. *al-Mughib*, the Responsive: *Sûrah* 11:61. *al-Mughni*, the Enricher: *Sûrah* 9:28. *al-Muhsi*, the Accounter: *Suwar* 72:28; 78:29; 82:10-2. *al-Muntaqim*, the Avenger: *Suwar* 32:22; 43:41; 44:16. *al-Musawwir*, the Fashioner of Forms: *Sûrah* 59:24. *al-Mutakabbir*, the Majestic: *Sûrah* 59:23. *al-Mu'iz*, the Bestower: *Sûrah* 3:26. *al-Muta'ali*, the Exalted: *Sûrah* 13:9. *al-Mudill*, the Humiliator: *Sûrah* 3:26.

*al-Nāfi'*, the Benefactor: *Sûrah* 30:37. *al-Nûr*, the Light: *Sûrah* 24:35. *al-Qābid*, the Restrainer: *Sûrah* 2:245. *al-Qādir*, the Omnipotent: *Suwar* 6:65; 36:81; 46:33; 75:40. *al-Qahhār*, the Subduer: *Suwar* 12:39; 13:16; 14:48; 38:65; 39:4; 40:16. *al-Qayyûm*, the Self-Existing: *Suwar* 2:255; 3:2; 20:111. *al-Quddûs*, the Holy: *Suwar* 59:23; 62:1. *al-Qawwî*, the Strong: *Suwar* 22:40; 22:74; 42:19; 57:25; 58:21. *al-Rahmān*, the Compassionate: appears in 113 *Suwar* and 57 times *Sûrah* 55. *al-Rahîm*, the Beneficent: appears in 113 *Suwar*. *al-Rāfi'*, the Exalter: *Suwar* 6:83; 58:11. *al-Raqib*, the Watchful: *Suwar* 4:1; 5:117. *al-Rashid*, the Guide to the Path: *Suwar* 2:256; 72:10. *al-Ra'ûf*, the Pitying: *Suwar* 3:30; 9:117; 57:9; 59:10. *al-Razzāq*, the Provider: *Sûrah* 51:58.

*al-Salām*, the Peace: *Sûrah* 59:23. *al-Samad*, the Eternal: *Sûrah* 112:2. *al-Sabûr*, the Patient: *Suwar* 2:153; 3:2000; 103:3. *al-Shahid*, the Witness: *Suwar* 4:79; 4:166; 22:17; 41:53; 48:28. *al-Sāmi'*, the All-Hearing: *Suwar* 2:127; 2:256; 8:17; 49:1. *al-Shakûr*, the Appreciative: *Suwar* 35:30; 35:34; 42:23; 64:17. *al-Tawwāb*, the Acceptor of Repentance: *Suwar* 2:37; 2:128; 4:64; 49:12; 110:3. *al-Wahhāb*, the Bestower: *Suwar* 3:8; 38:9; 38:35. *al-Wālî*, the Protector: *Suwar* 3:68; 4:45; 7:196; 13:11; 22:7; 42:28; 45:19. *al-Wahid*, the One: *Suwar* 2:163; 5:73; 9:31; 18:110; 37:4. *al-Wārit*, the inheritor: *Suwar* 15:23; 57:10. *al-Wājid*, the Existing: *Sûrah* 38:44. *al-Wakîl*, the Trustee: *Suwar* 3:173; 4:171; 28:28; 73:9. *al-Wāsi*, the the Omnipresent: *Suwar* 2:115; 2:261; 2:268; 3:73; 5:54. *al-Wudûd*, the Loving: *Suwar* 11:90; 85:14. *al-Zāhir*, the Manifest: *Sûrah* 57:3.

For the Muslims, Allah is the personal name of the only one true god, with ever-multiple attributes and characteristics. The most important



attribute of Allah is being merciful to the Community of Believers (*Ummah*) only, and exhibiting hatred and repulse to all the others. The fundamental beliefs of the Muslim believers, *Ahl al-Sunna wal-Jamā'ah*, that appears in *al-'Aqīdah al-Tahāwīyah*, summarizes the Qur'an and *Hadīth* attitude of Allah. In the document, one can derive the absoluteness and utter transcendence of Allah according to the *Sunnah*.<sup>55</sup>

"Allah is one, without any partners; there is nothing like him; there is nothing that can overwhelm him; there is no god other than him; he is the eternal without a beginning and enduring without end; nothing happens except what he wills; no imagination can conceive of him and no understanding can comprehend him; he creates without his being in need to do so and provides for his creation without any effort; he causes death with no fear and restores to life without difficulty; he has always existed together with his attributes since before creation; he was always the Lord even when there was nothing to be Lord of; he has always been the creator even when there was no creation. He has the power to do everything and everything is dependent on him; everything is easy for him, and he does not need anything; everything happens according to his will, and his will is accomplished; he is exalted beyond having opposites or equals."

"We believe in all of this and are certain that everything comes from him. Anyone who describes Allah as being in any way the same as a human being has become an infidel. No one is safe in his religion unless he surrenders himself completely to Allah, the exalted and glorified, and to his Messenger. We believe that Allah has absolute control over everything and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief. We believe that *al-Shafā'ah*, the intercession, is true. The exact nature of the decree is Allah's secret in his creation, and neither angel nor prophet sent with a message, has been given knowledge of it."

"Allah has kept knowledge of the decree and has forbidden enquiring about it. Anyone who asks about it has gone against a judgment of the Book, and anyone who goes against a judgment of the Book is an infidel. Denying the knowledge which is accessible and claiming the knowledge which is inaccessible are both disbeliefs. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after. As everything stems from Allah's will, good and evil have both been decreed for people solely by Allah. Allah already knows everything that is going to happen in his creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, add to it, erase it, change it, decrease it, or increase it in any way."

“This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah’s oneness and Lordship. ‘He created everything and decreed it in a detailed way.’ Allah’s command is always a decided decree.’ He encompasses all things and that which is above it, and what he has created is incapable of encompassing him. Everything happens according to Allah’s will, knowledge, predestination, and decree. His will overpowers all other wills and his decree overpowers all stratagems. He does whatever he wills and he is never unjust. He is exalted in his purity above any evil or perdition and he is perfect—far beyond any fault or flaw.”

The utmost of *al-'Aqidah* appears in following paragraphs:

“We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah. We do not argue about the Qur’an and we bear witness that it is the speech of the Lord of all the worlds, which the trustworthy spirit came down with and taught the most honored of all the Messengers, Muhammad. It is the speech of Allah and no speech of any created being is comparable to it.”

Ibn al-Arabi al-Māliki (1076–1148) said in his commentary on *al-Jami’ al- Sahih*:

“What we must believe is that Allah exists and nothing exists with him; that he created all creation, including the Throne, without becoming indictable through them. . .that he does not and cannot be changed and that his religion is one total complete and perfect.”<sup>56</sup>

It is clearly manifested that all other religions are deemed sinful, unlawful, and their validity is denied. Allah is the almighty, similar to nothing and nothing comparable to him. Nothing else can be called Allah. This is the *Tawhid*, the doctrine of Oneness of Allah, Islam’s most fundamental concept. The entirety of Islamic belief and teaching rests on the principle of *Tawhid*: Allah is he, besides whom there is no other god, the Ever-living, the self-subsisting by whom all subsist. Whatever is in the heavens and in the earth is his. His knowledge extends over heavens and the earth, and what is between them, and he creates what he pleases with his truth.<sup>57</sup> All are obedient to him, as he made plain the religion what he enjoined upon *Nûh* (Noah) and *Ibrāhīm* (Abraham) and *Mûsa* (Moses) and *’Isa* (Jesus), in obedience to him.<sup>58</sup>

The Islamic belief system continues: Allah’s are the treasures of the heavens and the earth . . .<sup>59</sup> He cannot be questioned concerning what he does . . .<sup>60</sup> Allah is he, on whom all depend, and none is like him.<sup>61</sup>



He is the first and the last, the evident and the immanent: and he has full knowledge of all things.<sup>62</sup> Therefore, when Muslims declare the first part of the *Shahādah*: *La Ilāha Illa-llāh* (there is no god but Allah), it is the declaration of belief in the oneness of Allah. It means they clearly state that all other religions are denied, sinful, and unlawful. Moreover, it is followed by the belief that Muhammad is Allah's messenger and the last and seal of all prophets. From here, submission and devotion to Allah are the most of what is needed. Believing in Allah means obedience and submission.<sup>63</sup> It is forbidden to associate other gods to Allah,<sup>64</sup> and to ascribe partners to Allah.<sup>65</sup>

Accordingly, the following verses set up the issue: We will cast terror into the hearts of the infidels, because they set up partners with Allah . . . their abode is fire; do not set up rivals to Allah . . . do not set up equals with Allah.<sup>66</sup> Allah does not forgive that anything should be associated with him . . . whoever associates anything with Allah, devises a great sin . . . whoever associates with Allah, Allah has forbidden to him the garden, and his abode is the fire; highly exalted be he above what they associate with him . . .<sup>67</sup> there is no god other than Allah the one . . . ; the creator of all things.<sup>68</sup>

From these *Sûwar*, it is crystal clear that contrary to Islamic propaganda as the diplomacy of deceit of the West (*Da'wah*), Allah is by no means the Jewish-Christian God. Therefore, he who believes in this God is a *Mushrik*, an "associationist," and his penalty is death as a *Kāfir*. The Qur'an provides a basic understanding of the consequences of assigning partners or equals to Allah. He will forgive any sin except a person who dies while committing *Shirk*. It is considered a denial of the truth of Allah and thus a major sin. Islam rejects the idea of the duality of Allah by arguing that both good and evil are generated from his creativity and ingenuity, while all other forces have no creative power. There can be no multiple sources of divine sovereignty. The stability and order prevailing throughout the universe shows that it was created and is being administered by only one Allah.<sup>69</sup> He is immanent and transcendent and actively creates, maintains, and destroys the universe.<sup>70</sup>

Allah's oneness cannot be broken down into any smaller units or different aspects or forms. Allah's divinity cannot be shared or divided. Being nearer to Allah means getting closer to becoming the perfect Muslim, and its essence is complete surrender and submission to Allah. Since Allah is the King of the worlds, no earthly ruler has sufficient authority to legislate law. Authority, sovereignty, and legitimacy belong to Allah and his judicial-religious laws, and these laws were revealed to

Muhammad only. The Qur'an and *Sunnah* are Allah's final legislation for the entire humanity. Hence, true Islam means application of the *Shari'ah* as the only law possible for the nations of the world. Any ruler must not, in fact cannot, create and enact laws, as they all exist in the *Shari'ah*. Dying for the sake of Allah is the only way to guarantee that the Islamic *Ummah*<sup>71</sup> prevails over all other nations. Islamic superiority is a must, promised by Allah with a cosmic mission and a total end.

However, from a historical-situational-religious perspective, one must record that Allah was the name of the principal deity in pre-Islamic pagan Mecca. He was the divine spirit that resided in the Black Stone of the Ka'ba that was venerated by the pagan Arabians long before the time of Muhammad. Allah was a generic name for the highest god, "Hubal" who was known as the moon god. Hubal was the god to whom the Arabs prayed at the Ka'ba, and addressed as "Allah." The oldest reference to "Allah" was discovered in Northern and Southern Arabia dating back to the fifth century BC. However, not only is it that Allah is not the creation of Muhammad/Islam, archaeological research linking "Allah" being worshipped as a deity was shown by the engraving on tablets dating around 1700 BC in Babylonian records.

In the Arabic language, God is called *al-Ilāh*, similar to the Hebrew "Elohim" or "El."<sup>72</sup> They said: "We shall worship Allah [*Ilāhaka*] and the Allah of the fathers of Abraham, Ismā'īl, and Isaac, the one Allah [*Ilāhan*] . . ."<sup>73</sup> your God [*Ilāhakum*] is one God [*Ilāh*].<sup>74</sup> Not only the god named "Allah" was already known among pre-Islamic Arabs, but Muhammad's father's name was Abdallah, and his uncle's name Ubaydallah. In Arab chronology, Allah was a moon-god who was married to the sun-goddess and they had three daughters: al-'Uzzah (Venus); al-Lat (Leto, the mother of Apollo); and al-Manāt (representing Fate). They were all female goddesses, representing sun-worship, perhaps the best known in the Ka'ba.

It should also be noticed that the sun, the moon, and the five planets were identified with a living deity, god or goddess, with characteristics and qualities of its own. The Arabic word for the moon (*Qamar*) is of the masculine gender, while the Arabic word for the sun (*Shams*) is of the feminine gender. The pagan Arabs evidently looked upon the sun as a goddess and the moon as a god. The 360 idols established by the Pagans in the Ka'ba probably represented the 360 days of an inaccurate solar year. When Muhammad conquered Mecca, he demolished all the deities in the Ka'ba, saying: "Truth (Islam) has come and falsehood (disbelief, Satan = Iblis) vanished."<sup>75</sup> From that time on, Muhammad adopted the *Hajj* as one of the Pillars of Islam, and the Black Stone at

its center. He also ordered that no pagan is to be allowed to perform the Hajj.<sup>76</sup>

Many Islamic traditions are dated back to the paganism, the era called *al-Jāhiliyah*, the period of tribal savagery and violent behavior. The Ka'ba, the historic holy site, can trace its beginnings to pre-Islamic history. This was the case of the Hajj ritual, like other pillars that were Arab-pagan traditions, the fasting<sup>77</sup> and the almsgiving. Even the Islamic Crescent moon was originally the symbol (icon) of the moon-god Allah. It was an ancient pagan symbol of fertility throughout the Middle East. All these and many other traditions were adopted by Islam to become sacred, as if they were Islamic in origin. The same goes for the cry "Allah is greater" (*Allāhu Akbar*) glorification (*Takbīr*), which was a cry used by the pagan Arabs long before Muhammad,<sup>78</sup> and it meant that the god Allah was greater than all the other three hundred and sixty gods and goddesses in the Ka'ba. This pagan tradition also, was absorbed, subsumed, and "Islamized" by Muhammad into his new belief system and constantly used as an encouraging, intimidating, and terrorizing battle cry in Islam.<sup>79</sup>

The Qur'an repeatedly associates the Jews with Allah as in: "Moses was commanded by Allah; The Children of Israel wanted a king to fight in the cause of Allah. Anyone who believes in the One and Only God of Israel, will be rewarded in paradise by Allah."<sup>80</sup> However, this was misleading. Translations of the Qur'an verses were deliberately falsified to mislead the readers into believing and assuming that the word Allah denotes God. However, not only had Muhammad not created and invented the concept of the One and Only God, because it was already the existing name for the Jews and Christians, but in fact Allah was a pre-Islamic god.

During his early Mecca period, Muhammad used the name *al-Rahmān*,<sup>81</sup> as to bring the Quraysh to believe in his revelations.<sup>82</sup> In *Ṣūrat Banī-Isrā'īl*,<sup>83</sup> Muhammad declares: "Call upon Allah or call upon *al-Rahmān* . . . for to him belong the most beautiful names (*al-Asmā' al-Husna*)."—that is, both Allah and *al-Rahmān* are names of gods. Allah was the name of the supreme god of the Ka'ba in Mecca and *al-Rahmān* was the name of the god of the Yemenites. In *Ṣūrat al-Furqān*,<sup>84</sup> *al-Rahmān* created the heavens and the earth and all that is between in six days. However, the *Ṣūrah* that contains the name of *al-Rahmān* the most is *Ṣūrat Maryam* (19), with sixteen references.<sup>85</sup> Indeed, *al-Rahmān* was the god that Muhammad referred to when he was in Mecca before he changed his mind to call his god Allah. Also,

the name *al-Rahīm* (All-Merciful) is mentioned in the Qur'an in reference to Allah exactly twice as many times (114) as the mentioning of the name *al-Rahmān* (57).

It should also be noticed that before using the name "Allah," Muhammad used at Mecca other names for god almighty: the first was *Rab al-Bayt* (the Lord of the House); the second was *Rab al-'Alāmīn* (the god of all the worlds); and only later on, Muhammad adopted "Allah" as god almighty.

### Muhammad

Muhammad is Allah's final and uppermost prophet, the seal of all prophets; the perfect embodiment of human being and the most praised and blessed one; the best of creation, the most perfect human ever. Muhammad was sent as a mercy to the world, the ultimate symbol of Islam and the Qur'an; "the excellent example" for the believers to be entirely imitated, wholeheartedly admired, and totally followed without any doubt or question. It is entirely an admiration machine forever.

Muhammad was born in 570 AD of pagan parents. His father Abdullah and his mother Aminah were of the Quraysh tribe who were polytheists that worshipped different idols at the Ka'ba in Mecca. As a young boy, Muhammad was highly influenced by the Jews and Christians from whom he learned about Monotheism. Reading of the Qur'an reveals that many of his ideas were borrowed from Judeo-Christianity, the Old and New Testaments.

The Qur'an gives four accounts of how Muhammad became a prophet: Angel Gabriel told him of his ministry and handed him the Qur'an;<sup>86</sup> Allah personally appeared;<sup>87</sup> it was "the Holy Spirit;"<sup>88</sup> and the angels announced his prophetic ministry.<sup>89</sup>

Muslims believe that Muhammad is the ideal prototype of a perfect man, and they look up to his sayings and behavior for guidance in their day-to-day lives; hence, they even sweep aside the light of reason, conscience, and nature as guides for human conduct. That is why Muhammad is the most praised and blessed personality, the only person that is equal to Allah. He is the "person with immunity to sin and error" (*al-Nabī al-Ma'sūm*); the man with the light of Allah (*Nūr Allāh*); the excellent example for the believers to be entirely imitated, wholeheartedly admired, and totally followed.

This is perhaps the issue of the highest importance to learn and understand about Islam: as long as there are Muslims, Muhammad is being the top model of behavior and conduct for each Muslim from infancy to death to the end of the world. It is by no means exhaustive to reiterate

this when one researches and analyzes Islam. The following Qur'an verses put the issue in its proper framework: "certainly, you have in the Apostle of Allah an excellent exemplar for he who hopes in Allah and the Final Day and who engages much in the praise of Allah."<sup>90</sup> "Muhammad" is not the father of any of your men, but he is the Apostle of Allah and the last of the prophets.<sup>91</sup> "Allah surely has sent you as a witness, and as a bearer of good news and as a warner."<sup>92</sup> "Allah and his angels bless the Prophet. O you who believe, call for blessings on him and salute him with a salutation and admiration . . . those who speak evil of Allah and his Apostle, Allah has cursed them in this world and the hereafter . . ."<sup>93</sup>

Two hundred and one times in the Qur'an Muhammad had the need to make sure everyone knows that he is "Allah's Messenger." It is also perfectly set in the *Hadith* and the *Sirah*: "Allah's Apostle said, whoever obeys me will enter Paradise, and whoever disobeys me will be in Hell-fire."<sup>94</sup> "I heard Allah's Apostle saying, he who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys Allah, obeys me, and he who disobeys Allah, disobeys me."<sup>95</sup> "Allah said, do not turn away from Muhammad when he is speaking to you. Do not contradict his orders; and do not be a hypocrite. Those who do so will receive my vengeance. You must respond to the Apostle when he summons you to war."<sup>96</sup> "Allah said: Obey Allah and the Apostle and maybe you will attain mercy."<sup>97</sup> "Allah's Apostle said, you should listen to and obey your ruler even if he was an Ethiopian slave whose head looks like a raisin."<sup>98</sup>

For the believers, it is clear: if Muhammad did it, it must be "perfect," the best in the world. However, it is much more: Muhammad came to the world not only to establish Islam and to lead the Arabs, but with a global mission to all humanity. That is why all humankind, not only the Muslims, must obey him as much as Allah. A Muslim owes his first allegiance to Allah and Muhammad, and this is mandatory. There is no alternative and no choice. Obedience to Muhammad is the same as obedience to Allah. Only after that, believers are charged with obeying those who have authority within the *Ummah*, given by Allah and Muhammad. If any question in the Muslims' life ever arises, the question needs to be referred to Allah and Muhammad for a final determination.

This is a powerful psychological force to submit blindly to the *Shari'ah*. Therefore, if a Muslim does not implicitly trust the *Sunnah* of Muhammad, he does not have real faith in Islam, which means he is a *Kāfir*, which leads to the death penalty. So Muslims are ordered to obey Allah and the Apostle to get mercy and bestowed favors from Allah.<sup>99</sup> "Whoever obeys Allah and his Apostle, Allah will cause him

to enter gardens beneath which rivers flow, to abide in them.”<sup>100</sup> Therefore, Muslims “have no faith until they make Muhammad the judge in all disputes, and find in their souls no resistance against his decisions and accept them with complete submission.”<sup>101</sup> “It is because whoever obeys the Apostle, indeed obeys Allah, and are among the successful.”<sup>102</sup> However, “he who disobeys the Apostle will burn in Hell.”<sup>103</sup>

In the *Hadīth* and the *Sirah* the mission of Muhammad is prescribed as follows: “Indeed in the Apostle of Allah you have a best example to follow.”<sup>104</sup> Allah said to the believers, “In Allah’s Apostle you have a fine example for anyone who hopes to be in the place where Allah is,”<sup>105</sup> and “indeed, Allah’s religion is the religion of Muhammad.”<sup>106</sup> “Allah’s Apostle said, I have five names: I am Muhammad and Aḥmad, the praised one; I am *al-Māhi* through whom Allah will eliminate infidelity; I am *al-Hāshir* who will be the first to be resurrected; and I am also *al-ʿAqīb*, because there will be no prophet after me.”<sup>107</sup> “Allah’s Apostle said, every prophet was given miracles because of which people believed, but what I have been given is divine inspiration, which Allah has revealed only to me.”<sup>108</sup> “O people, this is Allah’s Apostle among you. Allah has honored and exalted you by him; help and strengthen him; listen to his commands and obey.”<sup>109</sup> “The people assembled in Mecca to swear allegiance to the Messenger in submission. He received from them oath of allegiance, to obey and follow.”<sup>110</sup>

It is not only that humanity must obey Muhammad as much as Allah and follow Islam, it must prove this obedience by uttering the swear-belief allegiance that Muhammad is next to Allah, being an excellent example for the believers to adhere to.<sup>111</sup> The mission of Muhammad’s Islam is to all humanity. Muhammad commanded his believers: If you love Allah, then follow me. Allah will love you and forgive you of your sins, so that you may receive mercy. The Believers must only say: we hear and we obey. If you obey Allah and his messenger, you will be rewarded with Allah’s forgiveness, and Paradise as wide as heaven and earth is prepared for the righteous. However, anyone who opposes the Messenger after having received the guidance, will be led into Hell, since they are of Satan’s company. They will receive the punishment of fire, as Allah does not love those who reject the faith.<sup>112</sup>

Those who follow the Messenger, who believe in him, honor and help him, and follow the light that was sent down with him, they are the successful.<sup>113</sup> Even Jesus came with clear proof of Allah’s sovereignty, and said, I come to you with wisdom; Fear Allah and obey me. Allah is my Lord. Worship him.<sup>114</sup> As for others, Allah has already sent



messengers to many nations previously, with the message: fear Allah and obey me.<sup>115</sup> However, since they refused to obey, Allah seized them with terror and suffering. He has prepared a blazing Fire for the infidels who do not believe in Allah and his messenger. Their hearts were hardened, and Satan made their sinful acts seem good to them. So the infidels were annihilated.<sup>116</sup>

In the *Hadīth* and the *Sīrah* it is prescribed as follows:

“The Prophet said, I have been given five things which were not given to anyone else before me: Allah made me victorious by terrorizing my enemies. The earth has been made for me. Booty has been made lawful for me yet it was not lawful for anyone else before me. I have been given the right of intercession. Every prophet used to be sent to his nation only but I have been sent to all mankind.”<sup>117</sup>

“The Prophet said, I have been given the keys of eloquent speech and given victory with terror; so the treasures of the earth were given to me.”<sup>118</sup>

“Muhammad said, I was made victorious with terror. The earth was made a place for me to clean. I was given the most powerful words. Booty was made lawful for me. I was given the power to intercede. These five privileges were awarded to no Prophet before me.”<sup>119</sup>

“Allah’s Apostle said, I have been made victorious with terror. While I was sleeping, the keys to the treasures of the world were brought to me and put in my hand.”<sup>120</sup>

To show Muhammad’s mighty place as the messenger of Allah and to prove the Islamic world ambitions, it is told that Muhammad spat on a rock, sprinkled water on it, and it crumbled. Then he said,

“I struck the first blow and what you saw flash out was that Iraq and Persia would see dog’s teeth. Gabriel informed me that my nation would be victorious over them. Then I struck my second blow, and what flashed out was for the pale men in the land of the Byzantines to be bitten by the dog’s teeth. Gabriel informed me that my nation would be victorious over them. Then I struck my third blow and Gabriel told me that my nation would be victorious over Yemen. Rejoice, victory shall come. This increased the Muslims’ faith and submission.”<sup>121</sup>

Those who annoy Allah and his messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.<sup>122</sup> The authoritative scholar Ibn Kathir explained this verse:

“Here, Allah warns and threatens those who annoy his messenger by accusing him of having faults or shortcomings. Ikrimah said that the

*Ayah* was revealed concerning those who make pictures or images of the messenger . . . and to apply to all those who annoy him in any way, because whoever annoys him annoys Allah, just as whoever obeys him obeys Allah . . .”

al-Husayn ibn ‘Ali related from his father that the Messenger of Allah said in respect of this matter, Whoever curses the Prophet, kill him. Whoever curses my Companions, beat him. Allah says, Cursed they will be. Wherever they are found, they are seized and all slain;<sup>123</sup> May they be killed;<sup>124</sup> Allah fights them, How they are perverted;<sup>125</sup> and Jahannam [Hell] is enough for them.<sup>126</sup> Allah says, O you who believe, do not raise your voices above the voice of the Prophet and be not loud in your speech to him,<sup>127</sup> as such an action only comes about through *Kufr* and the *Kāfir* must be killed.

So Muhammad is the center of all. For the Muslims, the *Sunnah*, the way of Muhammad, is the very conduct ordered by Allah. The right of Allah and the right of his Apostle are forever paired together. The sanctity of Allah and Muhammad are one, since they are inseparable. To be a true believer, just believing in Allah was not sufficient, but also in Muhammad and his finality.<sup>128</sup> It reveals that the owner of all things are both Allah and his messenger, as much as everything else belongs to Allah and his messenger.<sup>129</sup> There is no purpose without Muhammad. That is why it is not possible to differentiate between Allah and his Apostle. Muhammad’s authority is as much as Allah’s. Muhammad’s centrality is shown even by ordering the Muslims not to take an oath by idol or by fathers as was the habit of the Arabs, but only by Allah, as a proof to their loyalty.<sup>130</sup>

So Muslims around the world simply follow the commands of Allah in the Qur’an, and the teachings and examples of Muhammad when they committed the massacres: We defend the prophet. If someone offends our Prophet then we must kill him. For the Muslims, Muhammad’s conduct embodies Islam at large, set by the *Sharī‘ah*. His words are completely right, the supreme best to follow, being religiously unassailable.<sup>131</sup> This is *Sunnat Rasūl Allāh*, the Prophet’s way of life; the straight path (*Ṣirāṭ al-Mustaqīm*). In the *al-‘Aqīdah al-Tahāwīyah*, quoted above, it is decreed:

“We are certain that Muhammad is his chosen servant and elect Prophet as his messenger with whom he is well pleased; that he is the seal of the prophets and the *Imām* of the god-fearing and the most honored of all the messengers and the beloved of the Lord of all the worlds. Every claim to prophethood after him is falsehood and deceit.



He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination. Allah ennobled him in the way that he ennobled him and revealed to him what he revealed to him, "and his heart was not mistaken about what it saw" [53:11]. Allah blessed him and granted him peace in this world and the next."

Although Muhammad claimed, but only once, "do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the Slave of Allah and his Apostle";<sup>132</sup> however, he steadily encouraged the believers demanding to love him supremely, admire him mostly, and totally follow his path. Allah's Apostle said, "By him in whose hands my life is, none of you will have faith till he loves me more than his father and his children."<sup>133</sup> The Prophet said, "None of you will have faith till he loves me more than his father, his children, and all mankind."<sup>134</sup> The Prophet was holding 'Umar's hand: "O Allah's Apostle! You are dearer to me than everything except my own self." The Prophet said, "No, by him in whose hand my soul is, you will not have faith till I am dearer to you than your own self . . . Now, 'Umar, you are a believer."<sup>135</sup> "Name yourself after me . . . Satan cannot impersonate me. Who intentionally ascribes something to me falsely will surely take his place in Hellfire."<sup>136</sup>

The Qur'an demands ninety-one times that Muslims must imitate Muhammad as a direct command in every way. In the Meccan *Sûwar* it is mentioned only five times, and Moses is the historical example for that. However, at Medina there are eighty-six verses ordering the believers to obey and follow Muhammad, being the political and military leader, not only the religious one. Muhammad, *al-Insân al-Kâmil* (the "perfect man") is the model par excellence for all Muslims as to how they should conduct themselves and react. His personal teachings and actions, the *Sunnah*, has become the ultimate index for the Muslims to discern between the good and holy life and the wrong and bad in life. Details concerning the specifics about their Prophet, how he lived, what he did, his utterances, even his silence, are indispensable knowledge for any faithful Muslim.

From here one can understand the everlasting admiration for Muhammad and therefore the utmost violence, the outrageous reaction of the Muslims when *Kuffâr* only mention Muhammad's name. Hero worship of Mohammed is everywhere in the Islamic society. Yet, reality clearly proves that where Muhammad is most admired, there is the

lowest regard for human rights, civil liberties, and political freedoms, not to mention oppression of women and massacre of minorities.

Muhammad also gave a personal example in participating in the Muslim's wars against the infidels. Military expeditions, which were mostly booty raids (*Ghazawāt*), in which the Messenger personally participated, were twenty-six; some say twenty-seven. The armies and raiding parties sent by the Messenger of Allah between the time he came to Medina and his death were forty-eight. When he conquered Mecca, Muhammad had an army with twelve thousand warriors.<sup>137</sup> This is another reason why Islam should be adhered to as the only legitimate religion, and Muhammad must be the prophet of all mankind. To establish his legacy and bring it into life so it comes true, every aspect was sacred. Therefore, whosoever contends with Muhammad, it means heresy that deserves death.<sup>138</sup> That is why Muslims react outrageously, with utmost violence, when infidels only mention his name, let alone negatively, or even only refer to him as they might think without worshipping him.

Ibn Taymiyya sums it up well when he says that the right of Allah and the right of his Apostle are forever paired together, for the sanctity of Allah and his Apostle are one, and they are inseparable. The direction for facing and obeying Allah is the same as that of facing and obeying Muhammad. Members of the Islamic *Ummah* cannot connect with their creator except through him; no one has a means to Allah except through him, and Allah has placed Muhammad in his stead in all matters for commanding and forbidding and explaining. This *Ummah* has no link between any of its members and their Lord except through the messenger; there is no other method and they have no purpose without him; for Allah has set Muhammad in his own place, to command, to forbid, to reveal, and to disclose. So it is not possible to differentiate between Allah and his Apostle in any of these matters.

### *Muhammad's Mindset*

Islam is all about Muhammad and his claim that Allah blessed him as the most high and divine. An insight into Muhammad's mind is given in *Sūrat al-Aḥzāb*, probably given in 627 AD. In these seventy-three verses Muhammad exposes his personality: He gloats about the extermination of the men of one of the Jewish tribes, the confiscation of property, and the enslavement of their women and children; he authorizes himself to take as many wives as he likes, including the wife of his adopted son; he imposes body and face cover for women when outside the home; he

orders his believers to adore and love him as most high and threatens with humiliating punishment in the afterlife just for annoying him; he threatens to murder his critics, and promises torture in Hellfire awaiting people who do not believe in him.

After the Battle of the Trench, which was the third major fight, which took place in 627, Muhammad attacked the only remaining Jewish tribe of Yathrib, Banu Qurayza, in which he beheaded all the men and boys, taking their wives and girls and distributed their wealth to the faithful. About this massacre, Muhammad has Allah say: "And those of the People of the Book who aided them, Allah did take them down from their strongholds and cast terror into their hearts. Some you slew, and some you made prisoners. He made you heirs of their lands, houses, and their goods."<sup>139</sup>

The *Sûrah* continues with Muhammad's marriage to Zaynab, the wife of Zayd, his adopted son. This marriage scandalized his believers because it was considered taboo among the Arabs for a father to take the wife of his son. But Muhammad made use of Allah to deal with his critics. Allah had granted him the right to marry Zaynab, "Allah's command must be fulfilled." When critics continued, he threatened: "They shall have a curse on them: whenever they are found, they shall be seized and slain."<sup>140</sup>

Muhammad continues with warnings to all of his wives to watch their behavior, and moreover, decides that good behavior is not enough. His wives and all believing women from then on had to cover up so that no part of their body was on display outside of the home.<sup>141</sup> From here comes inspiration for the *Hijāb*, the *Niqāb*, the *Burka*, and the *Chador* women must put on. However, Muhammad allows himself whatever he likes for sex. Allah has made lawful to him to have wives: those whom he paid their dowers; those whom his right hand possesses (slave girls); the daughters of his paternal and maternal uncles and aunts; and any believing woman who dedicates her soul to the Prophet, if the Prophet wishes to wed her. Hence, it is lawful for him to marry any woman he pleases, but it is prohibited for the other believers.<sup>142</sup>

Yet, the most important verses are those praising and adoring his personality. "It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and his Messenger, to have any option about their decision: if any one disobeys Allah and his messenger, he is indeed on a clearly wrong path."<sup>143</sup> "You have indeed in the messenger of Allah a beautiful pattern of conduct for any one whose hope is in Allah." "Truly Allah has sent you as a witness, a bearer of glad tidings, and a warner, and he is as a lamp spreading light." All believers must

bless him and “salute him with all respect,” because that is what Allah and Allah’s angels do to him.<sup>144</sup>

Those of the believers who do not act accordingly and behave in a way that was upsetting to him, Muhammad scolds them and threatens hellfire as punishment. He who refuses to believe that Allah talks to him, salutes him, and blesses him, will have a blazing hellfire.<sup>145</sup>

### *List of Muhammad’s Orders to Murder People*

There is an argument in the *Hadith* whether Muhammad fought in nineteen battles and actually in eight, or that he participated in twenty-six wars out of eighty-two in toto.<sup>146</sup> However, he captured the hearts of the people, as for them he ruled with uppermost justice, with truth and righteousness. They do believe that he did not oppress even his deadly enemies, forgave all their sins when he triumphed over them, never took revenge, or never retaliated on anyone for the wrongs perpetrated against him in the past. He never punished them for their offenses. His generosity even toward his enemies stands unique in the annals of the world. Forgiveness and compassion were a most radiant gem in his character, and found its perfect manifestation in him.<sup>147</sup> They are driven by the verses: “You have indeed in the Messenger of Allah a beautiful pattern for anyone whose hope is in Allah.”<sup>148</sup> And since Muhammad has “an exalted standard of character,”<sup>149</sup> he is “a good example to follow.”<sup>150</sup> Therefore, “He who obeys the Messenger has indeed already obeyed Allah”; and “Those who give pledge to you, they are giving pledge to Allah.”<sup>151</sup>

Contemporary Muslim propagators glorify and idealize Muhammad with pure acts of propaganda, while intentionally ignoring all historical facts and evidence about him. Muhammad was the best human being, a model of purity for all humanity. However, contrary to this approach, Muhammad was a leader of revenge and vengeance, who reacted viciously to any opposition. Contrary to this propaganda myth, here is a list of his orders to kill his opponents, those rejecting his prophecy.<sup>152</sup>

- ‘Asma’ bint Marwan, January 624, for opposing Muhammad with poetry and for provoking others to attack him. She wrote a poem, condemning the tribes of Medina that invited a violent person and his gang to their city. “The Apostle of Allah said, ‘who will rid me of Marwan’s daughter?’ Umayr bin ‘Adiy, went to her house at night and killed her. In the morning Muhammad said, ‘You have helped Allah and his Apostle, O Umayr.’” The day after Bint Marwan was killed, the men of B. Khatma tribe became Muslims because they saw the power of Islam.<sup>153</sup>

- al-Nadr ibn al-Harith, March 624. He was a prisoner of war and was executed because his clan mocked and criticized Muhammad. Nadr said: "Muhammad cannot tell a better story than I, and his talk is only of old fables which he has copied as I have." A Qur'an verse was revealed by Muhammad ordering his execution.<sup>154</sup>
- Abu 'Afak, March 624, for opposing Muhammad by poetry. The Jewish man wrote a poem, condemning Muhammad for murdering al-Nadr ibn al-Harith. Hearing that, "The Apostle said, 'Who will deal with this rascal for me?'" Salim b. Umayr took the opportunity and killed him.<sup>155</sup>
- 'Uqba bin Abu Muayt, March 624. He was a prisoner of war and was beheaded by 'Asim ibn Thabit or by Ali, the reason being his enmity to Allah and Muhammad. Allah condoned the murder in verse 8:68: "It has not been for any prophet to take captives until he has slaughtered in the land."<sup>156</sup> His case is mentioned here because of the callous response that Muhammad gave him at his execution: "When the Apostle ordered him to be killed, Uqba said, 'but who will look after my children, O Muhammad?' Muhammad's response was: 'Hell.'"<sup>157</sup>
- Banu Qaunuqa' Jewish Tribe. March 27, 624. There was no reason given of how or why, of the fifteen-day siege and the expulsion of the Banu Qaynuqa' tribe from Medina, but the Qur'an declares: It was Allah who drove the (Jewish) people from their homes into exile. The Muslims had a treaty with them prior to this. The stated purpose of the expulsion was because they refused to believe, so Allah terrorized them. Their homes were destroyed. So learn a lesson, men who have eyes. That is because they resisted Allah and his Messenger.<sup>158</sup> According to al-Tabari and Ibn Ishaq, Banu Qaynuqa' were the first Jews to infringe the agreement with Muhammad. *Sahih Muslim* records, "the Messenger of Allah came to us and said: Let's go to the Jews. He called them: O assembly of Jews, accept Islam and you will be safe. You should know that the earth belongs to Allah and his Apostle. Muhammad gave orders to expel the Jews, and Allah gave their property as booty to his Messenger. They were goldsmiths. The Prophet took many weapons belonging to them and the tools of their trade."<sup>159</sup>
- Ka'b ibn al-Ashraf, September 624. He was a Meccan with a Jewish mother and pagan Arab father. As the recognized leader of one of the three Jewish tribes in Medina, he composed verses that insulted Muhammad and his believers. It is recorded, "Allah's messenger said, 'Who is willing to kill Ka'b bin al-Ashraf who has hurt Allah and his Apostle?' Thereupon Muhammad bin Maslama got up saying, 'O Allah's messenger! Would you like that I kill him?'" Muhammad gave him permission. One of the killers was Ka'b's foster brother named Abu Naila. They informed Muhammad: "We shall have to tell lies." Muhammad answered, "Say what you like, for you are free in the matter." The same night Ka'b was killed. After the Muslims decapitated him, they brought his head to Muhammad who took it and said, "Praise Allah for the death of Ka'b." The assassination

took place before Uhud Battle, and sent shock waves into the Jewish community, so that “there was no Jew in Medina who did not fear for his life.”<sup>160</sup>

- Abu Rafi ibn Abi al-Huqaiq, December 624. This Jew was assassinated by Abdullah bin 'Atik and some other Muslims. They attacked him in the dark while he was sleeping. The reason for his being killed was, it is said, that he used to take part of Ka'b against Muhammad, for mocking him and providing money to his enemies.<sup>161</sup>
- Battle of Uhud, March 625, was a defensive battle the Muslims lost. Abu Sufyan and three thousand Meccans marched against Medina. Seven hundred men and two hundred cavalry against a thousand men of Muhammad. He was wounded and saved by Talhah.<sup>162</sup>
- Khalid ibn Abu Sufyan, 625, for he considered attacking Medina and inciting the people of Nakhla or Uranah to fight the Muslims; the reason being Muhammad plotted to assassinate his father, after the disastrous Battle of Uhud.<sup>163</sup>
- Abu 'Azzah 'Amr, March 625. He was beheaded as a prisoner of war because he was accused of taking up arms against Muhammad.<sup>164</sup>
- Muawiyah bin al-Mugheerah, March 625. He was accused by Muhammad of being a spy, and beheaded.<sup>165</sup>
- al-Harith bin Suwayd al-Ansari, March 625. He was beheaded by Uthman, for rejecting Islam after accepting it. Allah revealed *Sûrat al-Imran*, 3:86–8, which indicated that apostates must be killed. Another version claimed that he repented and “became a good Muslim,” and Allah revealed *Sûrat al-Imran*, 3:89.<sup>166</sup>
- One-eyed shepherd, 626. 'Amr Umayya was sent by Muhammad to murder Abu Sufyan, and failed. While returning home, he met a shepherd who said he would never become a Muslim. Umayya murdered him. When 'Amr reported the details to Muhammad, the Prophet blessed him for his work.<sup>167</sup>
- Mirba bin Qayzi. The news of Muhammad's assassinations spread rapidly, and people became angry at and afraid of him. One of them was a blind man named Mirba bin Qayzi. When the Muslims came into his territory, Mirba got up and threw dust in their faces saying, “You may be the Apostle of Allah, but by Allah, if I could be sure that I should not hit someone else, I would throw it in your face.” Muhammad's people immediately rushed on him and he was killed by Sa'd ibn Zayd.<sup>168</sup>
- Banu Nadir, the Jewish tribe, 626. They were expelled from their homes and their property confiscated.<sup>169</sup>
- Banu Qurayza, the Jewish tribe, February–March 627. The men of Qurayza resisted Muhammad and attempted to form an alliance against him. Muhammad's group “besieged them for twenty-five nights and Allah cast terror into their hearts.” Sa'd bin Mu'adh declared their punishment: “the men should be killed, the property divided between the Muslims, and the women and children taken as captives.” Muhammad approved of the ruling, as it was Allah's judgment. Then, Muhammad



went out to the market of Medina and dug trenches in it, while the Muslims struck off the heads of the Jewish males in the trenches. All male members of the tribe who had reached puberty, six hundred to nine hundred of them, were beheaded. One woman named Bunanah was also beheaded because she had dropped a millstone on one of Muhammad's men. Muhammad divided the women, children, and property among his men, taking a fifth of everything for himself. Some of the women were sold for horses and weapons, and Muhammad kept one of the captive women, Rayhana, for himself.<sup>170</sup>

- Sallam Ibn Abu al-Huqayq. Two tribes of the Ansar, Aus and Khazraj, competed with one another to show how loyal they are to Muhammad. The men of Aus had received the honor of assassinating Ka'b bin al-Ashraf, so the men of Khazraj went to Muhammad and asked for permission to murder Sallam, the Jewish man. Muhammad granted their request. They went to Sallam's house in Khaybar at night. Deception was a hallmark of this assassination as it had been in the other murders. One of the murderers, Abdallah bin Unays, bore down his sword into Sallam's belly until it went right through him and then they beheaded him.<sup>171</sup> To celebrate Sallam's murder, Muslims sang the following: "Allah, what a fine band you have, one willing to kill Sallam and Ashraf! We went with sharp swords, like fighting lions. We came upon their homes and made them drink death with our swift-slaying swords. Looking for the victory of our Prophet's religion, we ignored every risk."<sup>172</sup>
- Abdullah ibn Ubayy, December 627. He was accused by Muhammad of slandering his family by spreading false rumors about Aisha, his wife. His son offered to behead him. Muhammad revealed a verse forbidding Muslims from attending the funeral of *Kuffār* and hypocrites.<sup>173</sup>
- al-Yusayr Ibn Rizam and thirty people, February 628, for alleged treason.<sup>174</sup>
- Eight men from 'Ukil, February 628. Tortured to death, being *Kuffār*.<sup>175</sup>
- Kinana Ibn al-Rabi, July 628. After Muhammad conquered Khaybar and distributed its riches and women, they captured Kinana who was in charge of the treasures of one of the conquered tribes. Muhammad demanded it, but Kinana refused to tell him where it was hidden. He ordered al-Zubayr bin al-Awwam, "Torture him until you extract what he has." So Zubayr kindled a fire on Kinanah's chest, twirling it with his firestick until Kinanah was near death. Then the Messenger gave him to Maslamah, who beheaded him.<sup>176</sup>
- The conquest of Khaybar. In July 628, Muhammad besieged the Jewish city Khaybar. Before doing so, he ordered his men to burn the palm trees, thereby terrifying the Jews who were terrorized by the vicious act and surrendered. Muhammad imposed on them the *Jizyah*, a tax toll, and thus they became *Dhimmi*, people of protection. He also demanded that the Jews turn over to the Muslims half of their crops. On the same day, at the same time, that Muhammad married the wife of Kinana, the leader of the city, her husband was tortured to death.<sup>177</sup>

From then on, until today, when Muslims encounter Jews, they sing: "Khaybar, Khaybar, oh Jews, the army (or the sword) of Muhammad is back again."

- Rifa'ah bin Qays, 629. Was beheaded for allegedly enticing the people of Qays to fight Muhammad.<sup>178</sup>
- Abdullah bin Khatal and his two "Singing Girls," during the conquest of Mecca (1. 630). Abdullah bin Khatal was a Muslim who later apostatized. He had two singing girls who sang satirical songs and recited poems insulting Muhammad. He ordered that all three be killed. Abdullah was killed by two Muslims, even though he was clinging to the curtain of the Kabah shrine. One of the singing girls was killed, and the other was given immunity, for unknown reasons.<sup>179</sup>
- Fartana (a slave girl), after the conquest of Mecca, for reciting poems insulting Muhammad.<sup>180</sup>
- Huwayrith Ibn Nafidh, after the conquest of Mecca. All that is known of al-Huwayrith is that being a poet he "disgraced and abused" Islam and insulted Muhammad. For that, Muhammad demanded to kill him, which was carried out by Ali.<sup>181</sup>
- Miqyas Ibn Subabah, after the conquest of Mecca, for becoming an apostate by embracing polytheism.<sup>182</sup>
- Sarah, a freed slave, during the conquest of Mecca, because she used to molest and harass him while he was in Mecca. Muhammad commanded his men to kill her wherever they find her. She was trampled to death by a mounted soldier.<sup>183</sup>
- Habbar Ibn al-Aswad bin Ka'b al-'Ansi, after the conquest of Mecca, for claiming he was a prophet.<sup>184</sup>
- Ikrimah ibn Abu Jahl, after the conquest of Mecca, because he was hostile to Muhammad like his father, Abu Jahl.<sup>185</sup>
- al-Harith bin al-Talatil, after the conquest of Mecca, for mocking Muhammad through poetry.<sup>186</sup>
- A blind man's wife, was killed because she insulted Muhammad.<sup>187</sup>
- Ibn Sunayna. After Muhammad ordered his followers to "kill any Jew that falls into your power,"<sup>188</sup> Muhayissa b. Mas'ud heard this and went out to kill Ibn Sunayna, one of the Jewish merchants, with whom his family had social and commercial relations. His brother said, "Any religion that can bring you to this is indeed wonderful!"<sup>189</sup>
- Ibn an-Nawwahah. Abdullah ibn Masud killed him because he claimed Musaylimah was a prophet.<sup>190</sup>

Muhammad ordered the murders of numerous people, by deception and lying, just because they had insulted him or written poems against him years earlier. He ordered the killing of countless people, torturing many of them, robbed people, and took part in the slave trade. Yet, Muslims truly believe that he was the best moral example in history, so they totally embrace all his actions. For them, whatever



Muhammad did is, by definition, moral, perfect, justified, and must be wholeheartedly followed.

Muhammad was the only founder of a religion, also to be a military warrior and a preacher of violence and hatred to the others. This crucial distinction between him and founders of other religions is highly significant. From the beginning, the sacred and profound of Islam were bound to be entangled with violence and hatred of the other. Islam teaches Muslims that Muhammad is the ultimate role model and they must follow his footsteps, an example to be emulated.

Therefore, it should come as no surprise that Muhammad's support for violent acts is a significant source and inspiration for violence committed in Islam's name today. Muslims, including al-Qaeda and the Islamic Caliphate State, are simply doing what their prophet encouraged them to do to the infidels. This makes Islam, and Muhammad, much more dangerous than other religions and their prophets. Consequently, to live in peace, Muslims must denounce the violent and hateful parts of Muhammad's life and their parallel in the Qur'an. If they do it, one can declare that Islam has become a peaceful compassionate religion.

This list of murdered people has become a founded legitimization for Muslims to butcher every person who utters any criticism concerning Muhammad, and allegedly Islam. A Muslim cleric, residing in Britain, has issued a long *Fatwah*, detailing some of those murders by Muhammad so as to legitimize and to encourage the Muslims to follow the way of Muhammad. It is entitled: "The proof of the necessity of killing anyone who curses the Prophet or finds fault with him."<sup>191</sup> Islam mandates death for non-Muslims who only mention "something impermissible about Allah, the Prophet, or Islam,"<sup>192</sup> and the Islamic internet site that issued the *Fatawā*, calls for death for blasphemers, using both Qur'an and *Hadīth* to make its argument. "The Muslim scholars unanimously agreed that a Muslim who insults the Prophet becomes a *Kāfir* and an apostate who is to be executed."<sup>193</sup>

### The Qur'an

The Qur'an is Allah's perfect and final revelation, the eternal work of Allah, the perfect replica of *Umm al-Kitāb* (Mother Book), which exists eternally on the tablets in heaven, a literary masterpiece ever written that no human can imitate.<sup>194</sup> Hence, one cannot argue with its contents. Who would dare to disagree with what Allah himself has written? Who would dare to change a word of it? Who would not admire it dearly

more than his own life? Since it is the perfect and complete religion of Allah for all humanity throughout all of time, mankind is not allowed to question the Qur'an; to use reason to determine its validity; or to pass judgment upon it. He who does this, it means heresy and immediate death punishment.

The name Qur'an means "scripture reading." It is the verbal noun of *q.r.a*, to recite, and it appears seventeen times in the Qur'an. The word "read," *Iqra*, was the first one word revealed of the Qur'an. Alternative translations are recite, convey, or communicate. Likewise, the word Qur'an itself means the "oft-read" or the "oft-recited" book. It holds 6,236 verses (*Ayāt*) and 114 chapters (*Sûwar*). Since all the *Sûwar* came directly from Allah, they are considered uppermost divine and eternal.

The chapters of the Qur'an are not arranged chronologically but according to the length. Chapter 2, the longest chapter, contains 286 verses, whereas chapters 103, 108, and 110 consist of only three verses each. In addition, it is not uncommon to find that the verses within a chapter are not all arranged in the chronological order of their revelation. For example: verse 193 of *Sûrah* 2 was revealed six years before verse 191 of the same *Sûrah*. Several Meccan *Sûwar* contain a mixture of Medina and Mecca verses. The verses of any one chapter, apart from shorter chapters, usually address a number of different issues. Accordingly, successive verses do not necessarily talk about the same subject, even in the same verse. So, almost every verse needs elaboration and interpretation to really understand it.

Contrary to the Old and New Testaments, which relate to a long history and include many heroes in a long period of time, the Qur'an contains revelations which Muhammad received for twenty-three years of his life, between 610 and 632. It is the criterion by which everything else is to be judged, and being cross-cultural and a-historical, it is intended for all human beings. The most troubling issue is that there is no history in the Qur'an. Allah talks to Adam and to Noah, and to Abraham, and to Moses, and to Jesus, all in present time. There is no past, but Allah and Muhammad.

The Qur'an has the complete human knowledge and wisdom valid for all times and places, absolutely true beyond any criticism and doubts. That is why the Qur'an, and in fact Islam, are totally incompatible with everything modern-technological democratic and what the free world's life embodies. It proclaims that Allah's existence is sacred and binding on all Muslims through all generations. Being the ultimate source of religious knowledge, it serves as record and guide

for the Islamic *Ummah* (community), transcending time and space. That is another reason why Islam cannot be reformed, as one cannot and dare not change the words of Allah. The major goals of the Qur'an are to teach about the perfect attributes of the Islamic deity; to show the only way of life recommended by the *Dīn* (*Ṣirāṭ al-Mustaqīm*); to create the complete and balanced Islamic Individual believer; to bring about an Islamic society of believers (*Ummah*); and to guide Muslims in the ongoing struggle against their enemies.

For the Muslims it is divine, miraculous, and supersedes all other Scriptures, past, present, and future. It is the finest literary masterpiece ever written so that no human can imitate it and the non-Muslims cannot understand it; and it has the most complete human knowledge and wisdom from the beginning of history to the end of the future. According to Islamic dogma, the true Qur'an can exist only in the original Arabic; therefore, translations to other languages do not have the dogmatic authority of the Arabic original. The essential nature of the religion, as understood by all believing Muslims, the Qur'an, remains Allah's uncreated words, valid for all times and places, and its ideals are absolutely true without any questioning and beyond any criticism.

For the Muslims, the *Torah* and *Gospel* were sent down for particular people at a particular time, and included only a partial part of Allah's wisdom, while the Qur'an is the perfect and complete religion of Allah for all humanity, given through Muhammad throughout all of time. Therefore, mankind is not allowed to question the Qur'an; to use reason to determine its validity; or to pass judgment upon it. He who does this, it means heresy and immediate punishment by death.

The Qur'an has two distinct periodical divisions: the early ninety *Sūwar* appeared in Mecca, are mostly religious preaching (against the *Kuffār*, detailing the horrors of Hell); and the later twenty-four *Sūwar* appeared in Medina, and mostly preach war-mongering and violence. The main difference between these two periods is power and the use of it. In Mecca, Muhammad was weak with a small number of followers. At Medina, he was strong, and had a large number of followers. This is an important trait of the Arab culture: to join the powerful leader, the hero in the battleground, especially because they had booty. This is embodied by the Arab proverb: *Būs Yad 'Adūwak Itha Kāna Aqwa Minnak, wa-Qta' Yadu Lamma Takūn Aqwa Minhu* (kiss the hand of your enemy when he is stronger than you; and cut his hand when you become stronger).

As the Qur'an is written in parables and vague with contradictions, different people can pick and choose passages to justify anything they want. Yet, the themes are crystal clear and command the Muslims to accomplish them by all means. It is preoccupied in condemning idolatry and polytheism and emphasizing Islamic dominance over all humanity and above all, all religions.

From *al-'Aqīdah al-Tahāwīyah* quoted above, it is written:

"We believe that the Qur'an is the word of Allah. It came from him as speech without it being possible to say how. He sent it down on his messenger as revelation. The believers accept it as absolute truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an infidel (*Kāfir*). When Allah threatens with the fire those who say "This is just human speech" [74:26], we know for certain that it is the speech of the creator of the Universe and that it is totally unlike the speech of humankind."

Since it clearly shows that successive verses do not necessarily talk about the same subject, and some are contradictory, Muslim exegetes developed a sophisticated approach to understand the whys and wherefores of the verses, called *Asbāb al-Nuzūl*, the reasons for the revelation. This was the only way to understand the chronological order of the *Ayāt* and *Sūwar* of the Qur'an. The Islamic exegetes' explanation for this confusion and illogical disorder is that these arrangements and order within each chapter were inserted deliberately that way, as they are considered a genuine part of the structure of the Qur'an to show its magical construct. They were arranged purposely in this way by Muhammad himself. So, from an Islamic perspective, there can be no mistake or confusion: this is the order of Allah, and any argumentation is deemed blasphemy. Everyone must be completely overwhelmed by the majestic power and absolute beauty of the text that can only be described as a linguistic divine miracle. Each chapter and each verse exposes a genuine part of the structure of the Qur'an as it was designed and schemed by Allah and ordered by Muhammad. So again one sees that within Islam the obscure is crystal bright, and to avoid any criticism or wonder, the patent is clear: it is the rule of Allah and part of Muhammad's commandments.

The overwhelming majority of scholars consider the following verses the first that were revealed to Muhammad:

"Read in the name of your Lord who created. He created man from a clot. Read, and your Lord is the most honorable. Who taught with the pen; taught man what he knew not."<sup>195</sup>

Scholars are in far less agreement on which verses were revealed last. This is one verse that is considered likely to have been the last that was received:

“And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they will not be wronged.”<sup>196</sup>

Here are the Qur'an's chronological *Suwar*, according to Islamic exegetes:

1-96; 2-68; 3-73; 4-74; 5-1; 6-111; 7-81; 8-87; 9-92; 10-89; 11-93; 12-94; 13-103; 14-100; 15-108; 16-102; 17-107; 18-109; 19-105; 20-113; 21-114; 22-112; 23-53; 24-80; 25-97; 26-91; 27-85; 28-95; 29-106; 30-101; 31-75; 32-104; 33-77; 34-50; 35-90; 36-86; 37-54; 38-38; 39-7; 40-72; 41-36; 42-42; 43-35; 44-19; 45-20; 46-56; 47-26; 48-27; 49-28; 50-17; 51-10; 52-11; 53-12; 54-15; 55-6; 56-37; 57-31; 58-34; 59-39; 60-40; 61-41; 62-42; 63-43; 64-44; 65-45; 66-46; 67-51; 68-88; 69-18; 70-16; 71-71; 72-14; 73-21; 74-23; 75-32; 76-52; 77-67; 78-69; 79-70; 80-78; 81-79; 82-82; 83-84; 84-30; 85-29; 86-83; 87-2; 88-8; 89-3; 90-33; 91-60; 92-4; 93-99; 94-57; 95-47; 96-13; 97-55; 98-76; 99-65; 100-98; 101-59; 102-24; 103-22; 104-63; 105-58; 106-49; 107-66; 108-64; 109-61; 110-62; 111-48; 112-5; 113-9; 114-0.

Confusion continues. In four *Sûwar* it is declared that Allah created Heavens and Earth in six days.<sup>197</sup> Two days for Earth,<sup>198</sup> and four days for Heavens.<sup>199</sup> First Allah created the Heavens and then Earth.<sup>200</sup> However, in another Ayah<sup>201</sup> Allah created Earth before Heavens. The Sky is a roof over Earth<sup>202</sup> or canopy.<sup>203</sup> Allah's days equal to 1,000 Years<sup>204</sup> or 50,000 Years.<sup>205</sup> He created the stars as missiles to throw at the devils,<sup>206</sup> and the sun and moon run their own course around Earth.<sup>207</sup> Earth spread out and man was created from clotted congealed blood.<sup>208</sup>

However, the Islamic exegetes' explanations also go to the style and contents, so that readers of the Qur'an must not be surprised, even baffled, as the Qur'an is not a book on history. The Qur'an is not interested in pure history, but rather in the educational dimensions of historical events. So, for an Islamic propagator of the message, it is very simple, as the Qur'an's unique style reflects the fact that it is the words of Allah to his Messenger. The words were not edited by him, but he delivered them in their entirety, exactly as he received them.

Therefore, everyone must be completely overwhelmed and intrigued by the majestic power and absolute beauty of the Qur'an text. It can only be described as a linguistic miracle. And they proudly add that, in contrast to the Old and New Testaments, which have been written and edited by humans, the Qur'an is divine, coming directly from Allah.<sup>209</sup>

According to Zaid bin Thabit, he was asked by Abu Bakr to collect the Qur'anic verses. Umar brought the issue to Abu Bakr's attention as many of the *Qurrā'* (those who knew the Qur'an by heart) were killed in a battle. Umar was afraid of losing a large part of the Qur'an if more *Qurrā'* died. Zaid bin Thabit asked Abu Bakr, "How will you do something which Allah's Apostle did not do?" Yet, he collected verses, as much as he could, and Abu Bakr preserved the relics until he died. Ultimately, 'Uthman compiled the Qur'an in 651 and burned all other scriptures that existed.<sup>210</sup>

### The *Shari'ah* and *Fiqh*

*Shari'ah* is the Islamic jurisprudence derived from the Islamic trilogy scriptures: *Qur'an*, *Hadiith*, and *Sirah*, combined. Together, the Qur'an and the *Sunnah* (the teachings and precedents of Muhammad as found in the reliable stories of and about him and his biography) establish the dictates of *Shari'ah*, which is the blueprint for the perfect Islamic society. These three testify to its uppermost divinity. If it is divine, it must be the foundation of Islamic conduct, implemented upon all nations. The meaning of the root "sh-r-'a" is "to lay down law," "to enact (a law)."<sup>211</sup> In its noun forms it mean "a right way," "a divine path."<sup>212</sup> The acceptable definition is "the road to the watering place," "the clear path to be followed." It can also mean "establish a law prescribed by Allah," "a system of divine law." However, these definitions imply that the *Shari'ah* is a total way of life prescribed for the believers.

Unlike many religions, Islam includes a mandatory and highly specific legal and political plan for society. For this very reason, the *Shari'ah* is not merely a "law" in the modern sense of the word, as it comprises, without any restriction, an infallible doctrine of all the duties of the religious, political, social, domestic, and private life of the Muslims. Since Allah inspired the Qur'an and Muhammad lived the perfect life in conformity to the Qur'an, *Shari'ah* has a divine origin to follow totally and to obey. Being the legal code ordained by Allah for all mankind, the *Shari'ah* is not optional. To violate it or not to accept its authority is to commit rebellion against Allah, which means the death penalty. However, the words of Allah are only 17% of the total texts, while the

words and actions of Muhammad comprise 83%. That is perhaps the reason that Muhammad is so divine and precious to the Muslims.

Being divine and absolute, Allah's law must be accepted without criticism, as a total wisdom about which is impossible to enquire in the Western intellectual sense. It is based on the will of Allah which is bound by no principles or human logic, the absolute total truth. As *Shari'ah* is the key to understanding Islamic law, ideology, government, and social institutions, the objective of Islamic ideology is to have everyone in the world, all humanity, governed by *Shari'ah*, as it expresses the universal will of Allah for humankind. Any law inconsistent or in conflict with its values is null and void<sup>213</sup> and must be exterminated.

As there is no separation between the religious and the political realms in Islam, the *Shari'ah* constitutes a comprehensive means of ordering society at every level. Everything must fall under its dictates, and constitutes a specific form of totalitarianism. The precepts of the *Shari'ah* are mainly divided into two parts. First, Acts of worship (*Ibadāt*), which include ritual purification (*Wudū'*), prayers (*Ṣalāh*), fasts (*Ṣawm* and Ramadan), charity (*Zakāt*), and pilgrimage to Mecca (*Hajj*). Second, human interaction (*Mu'amalāt*), which include marriage, divorce, and child care; laws of inheritance; financial transactions; Endowments; food and drink (including ritual slaughtering of animals, *Halāl*); penal punishments; war and peace; and judicial matters.

The primary source of *Shari'ah* is the Qur'an itself, being the basis of the judicial law.<sup>214</sup> If anyone does not judge by this revelation, he is a sinner and deserves the death penalty. The prescribed judgments in the Qur'an cannot be doubted; they are highly divine and supra-rational being the commandments of Allah. It is clearly dictated as follows: "Surely we have revealed the Book to you with the truth that you may judge between men, as guided by Allah."<sup>215</sup> ". . . And whoever did not judge by what Allah revealed, they are the unjust wrong doers."<sup>216</sup> ". . . and those to whom we have given the Book know that it is revealed by your Lord with the truth, therefore you should not be of those who doubt."<sup>217</sup>

According to Islamic doctrine, Muhammad is the Seal of the prophets, meaning he is the final revelation of Allah to humankind. Hence there can be no further development in any judicial matters where the Qur'an and *Sunnah* provide guidance. Consequently, the Qur'an enshrines the tribal governance of seventh century Arabia into all law for all nations for all time.

The second source of the *Shari'ah* is the *Sunnah* of Muhammad. The *Sunnah* is the rule of law that he conveyed to the believers. It is



found in the traditions of Muhammad's sayings, doings, behavior, and tacit approvals in the *Hadīth*, and in his biography, the *Sīrah*. *Sunnah* is defined as "a normative way of acting, conduct, practice, usage, rule, course, and behavior."<sup>218</sup> Knowledge of the *Sunnah* comes primarily from the *Aḥādīth* about Muhammad's life, which were passed down orally until codified in the eighth century AD.

The *Aḥādīth* comprise the most important body of Islamic texts after the Qur'an. While the absolute authenticity of even a "sound" *Hadīth* is hardly assured scientifically, they are nonetheless accepted as authoritative within an Islamic context. Without a study of the *Aḥādīth*, it is impossible to have an accurate understanding of Islam and its laws. If one wishes to learn about Islam, he must not ignore the more informative *Aḥādīth*. It can be rightly said that the *Aḥādīth* contribute more to Islamic ideology than the Qur'an itself; hence they are vital sources to understand Islam. In fact, it is therefore a rebellion against Allah's supremacy to submit to a human law after he has issued the divine code of conduct for the entirety of humankind.<sup>219</sup>

The Qur'an asserts that those who say they believe in the revelations that came before Muhammad resort to the judgments of Satan, who seeks to lead humankind astray.<sup>220</sup> Muslims believe that the only divine message that is valid for today was given by Muhammad. So, Muslims believe the choice is between the rule of Allah or the rule of Satan. The Qur'an and *Sunnah* must be the exclusive foundation of law.

*Hadīth* is the story tales, the collections of Muhammad's declarations and deeds, as told by his *Sahābah*, those who followed him during his first years in Mecca. It is considered an authoritative source of revelation, second only to the Qur'an. The stories were transmitted and taught orally for two centuries after Muhammad's death, and then collected and codified. The importance of the *Hadīth* is that it serves as a source of biographical material for Muhammad; a contextualization of the Qur'an revelations, and a basic source of Islamic law. In order to determine authenticity and preserve it from fabrication, chains of authority and transmission were verified (*Isnād*).

The six major *Hadīth* collections (*al-Kutub al-Sittah*) are considered by Sunni Muslims as the most important, reliable, and authentic. Therefore, they are referred to as *al-Siḥaḥ al-Sittah*, "The Authentic Six." However, the first two are the most important, authentic, and reliable *Hadīth* collection, and highly acclaimed: *Ṣaḥīḥ Bukhārī*, collected by Muhammad Bin Ismā'il al-Bukhārī (870);<sup>221</sup> considered the most authentic book after the Qur'an, and includes 7,275 *Aḥādīth*. The

next in rank after Bukhārī's is *Ṣaḥīḥ Muslim*, collected by Muslim Bin al-Ḥajjāj al-Naishapurī (875),<sup>222</sup> and includes 9,200 *Aḥādīth*. *Sunan al-Sughra*, collected by Abu 'Abd al-Rahman al-Nasa'ī (d. 915), includes 876 *Aḥādīth*.<sup>223</sup> *Sunan Abu Dawūd*, collected by Sulaiman Bin Ash'ath al-Sijistānī (d. 888), include 4,800 *Aḥādīth* in forty-one books.<sup>224</sup> *Jāmi' al-Tirmīdhī*, collected by Muhammad b. 'Isa al-Tirmīdhī (d. 892), include 454 *Aḥādīth*.<sup>225</sup> *Sunan Ibn Majāh*, collected by Ibn Majāh al-Qazwīnī (d. 887), include 4,000 *Aḥādīth*.<sup>226</sup>

The *Sīrah*, *Sīrat Rasūl Allāh*, is the biography of Muhammad, but also a sacred text that contains the model for the perfect Islamic life. It is found in the following texts: Ibn Ishāq (d. 768), *Sīrat Rasūl Allāh*, *The Life of Muhammad*<sup>227</sup> (based on the work of Ibn Hishām (d. 833), *al-Sīrah al-Nabāwīyah*); Ibn Sa'd (d. 845), *Kitāb al-Tabaqāt al Kabīr*;<sup>228</sup> The historian and exegete, al-Tabari (d.923), *Ta'rikh al-Rusūl wal-Mulūk*;<sup>229</sup> and al-Wāqidi (d.823), *Kitāb al-Maghāzī*.<sup>230</sup> Like Bukhari in the *Ḥadīth*, Ibn Ishāq was recognized in Islam as an authority of the *Sīrah*, on the traditions of and about Muhammad. He compiled the most reliable sources in *Sīrat Rasūl Allāh*, providing us with an early, largely accurate, and authoritative source on the life of Muhammad.

From the *Sharī'ah* stem the *Fiqh* (Jurisdiction). While *Sharī'ah* refers to Allah's divine law, *Fiqh* refers to the scholarly efforts of Islamic jurists (*Fuqahā'*) to elaborate the details of *Sharī'ah* through investigation and debate. Muslims understand the *Sharī'ah* to be an unchanging revelation, the best ever sent to human beings, while *Fiqh*, as a human endeavor, is open to debate, reinterpretation, and change.

The term "*Fiqh*" has developed the strictly legal meaning of studying the *Sharī'ah*. The term means "understanding," "comprehending." It occurs in six different variations twenty times. Most of the appearances occur in the expression "*la yafqahuna*," which means "they do not understand," referring to the infidels' failure to accept Allah's revelation and appreciate his signs.<sup>231</sup> Muhammad al-Ghazālī (1917–1996) has complained that the term has been hijacked by the jurists who gave it a limited legal meaning. They do not understand its role, as *Fiqh* should be about studying all aspects of the Islamic religion and not only its legal system.<sup>232</sup>

Over the first two centuries after Muhammad's death, four main *Sunnah* schools of Jurisdiction (*Madhāhib*) emerged; all are considered authoritative and acceptable: The *Hanifi Madhhab*, after Abu Hanifah (d.767), a Persian from al-Kufah; The *Māliki Madhhab*, after Mālik Ibn Anās (d.795), from Medina; The *Shāfi'i Madhhab*, after al-Shāfi'i

(d.820), from Mecca; The *Hanbali Madhhab*, after Ibn Hanbal (d.855), from Baghdad. There is little substantial difference between these four schools, which agree on about 75% of their legal conclusions. There are three *Sunni* authorized legal texts: a summary of the *Shari'ah* of the Shafi'i School from the fourteenth century is by Ahmed ibn Naqib al Misri, *'Umdat as-Salik, Reliance of the Traveller*. It also contains occasional notes from later commentaries, as well as notes indicating the views of the other schools. The other two are: Ibn Rushd, *The Distinguished Jurists Primer*; and Abu Zakariya Yahya, *Riyad al-Salihin*.

That is why, Islam, being a total religion for the entirety of humanity, demands the implementation of the *Shari'ah* as the only superior constitution for humankind and abolishing all other constitutions. There is not even one state in the world without minorities, ethnic, religious, and national, but only Muslims, even though they are a small minority, demand fiercely and consistently and steadily, by street violence and by the legal political process, to impose the *Shari'ah* as the only legitimate constitution. This is something totally not understood by Western perspectives, even amazing and confusing Westerners, yet at the same time it is typical of the Islamic worldview. Unfortunately, this is a most dangerous hazardous stage in the march of Islam to occupy the world, and still it is not recognized as lethal and mostly overlooked. Yet, it is by no means the watershed to the possible Western demise if implemented.

Why? After reading the *Shari'ah* and understanding its essence and meaning, one can clearly say: Under the *Shari'ah* all democratic freedoms are not only missing, nonexistent, but basically contradictory: There is no freedom of thought and speech. There is no freedom of expression. There is no critical thought and action. There is no Golden Rule. There is no tolerance toward other religions. There are no equal rights for women. There is no equality for non-Muslim peoples, and those under Islamic rule are *Dhimmis*, third-class inhabitants. And all governmental systems must be ruled by *Shari'ah* only.

The Islamic law and ruling system, the *Shari'ah*, is the only religious law that is totally incompatible with democracy and human rights. Wherever the *Shari'ah* is embraced by an Islamic nation, oppression of women, extermination of religious minorities, atheists, and ex-Muslims follow. If a Muslim commits apostasy and renounces Islam he will be killed. Pew Research of 2013, a poll of Muslims worldwide, revealed that the majority of Muslims believe the *Shari'ah* to be revealed by Allah and not created by man, and since it is the law of Allah, no

manmade law can supersede it. Allegiance is only to the *Shari'ah*, not to any other secular law.

As a legal code, the *Shari'ah* blurs the line between faith and government, and consequently, religion becomes the only rule of law and there is no separation of church and state. The *Shari'ah* is fully implemented and encompasses the personal, cultural, social, political, economic, and legal aspects of life. "The Cairo Declaration of Human Rights" (CDHRI) declares the *Shari'ah* as the only source for Muslim human rights. It offers no protections for freedom of speech, freedom of religion, and equal rights. It supersedes all laws guaranteeing human civil rights. Article 24 states that "All the rights and freedoms stipulated in this Declaration are subject to the Islamic *Shari'ah*." By accepting this, Islamic countries have declared Islamic *Shari'ah* to be incompatible with all human rights and freedoms.

Deception, especially when lying to non-Muslims, is legally sanctioned under the *Shari'ah*. Shortly before American Airlines Flight 11 hit the North Tower, Mohammed Atta, addressed the passengers: "Just stay quiet, and you'll be okay. We are returning to the airport . . . Nobody move. Everything will be okay. If you try to make any move, you'll endanger yourself and the airplane. Just stay quiet . . . Nobody move, please . . . Don't try to make any stupid moves."<sup>233</sup>

According to a 2012 Survey Pew Survey, 58% of Muslim-Americans think that critics of Islam in the United States should face criminal charges, with 12% of them favoring the death penalty for blasphemy.<sup>234</sup> The majority of Muslims worldwide want the *Shari'ah* to be the law of the land everywhere and that includes the Conditions of Umar.<sup>235</sup> Under the many conditions of the Pact of Umar, *Dhimmis* are not allowed to criticize anything that has to do with Islam. They are supposed to remain ignorant about Islamic teachings and can only refer to Islam in positive terms. Mocking, insulting, cursing, or even upsetting Muslims in any way, testifying against a Muslim in court, or raising a hand against a Muslim, even in self-defense, is forbidden.<sup>236</sup>

Criticism of a Muslim person by a *Dhimmi*, constitutes slander and is punishable by death. In contrast to the Western definition of slander, the *Shari'ah* defines slander as any statement a Muslim would dislike, regardless of its degree of accuracy. This works in conjunction with another *Shari'ah* ruling, which gives all Muslims an open license to murder the offender wherever they find him. Therefore, Western nations with a significant share of Muslim immigrants are now learning to live in a state of permanent vulnerability and fear that one of them

might upset a Muslim and thus provoke rioting or Jihad slaughter. As a result, Western society lives under constant intimidation, and by that exhibits giving up and giving in to Muslims' whims.

History and contemporary politics prove: where Islam rules, basic civil rights and freedoms are violated; science is systematically censored; technology and progress are retarded and banned; liberty is replaced by submission; and wretchedness and misery reign socially and economically.

### The Muslim Believers

From an Islamic perspective, the Muslims represent the ideal society, the *Ummah*, whose aim is to become a living model for entire mankind. Allah has elevated Muslims to the highest rank over all human beings as they have an exalted standard of character. Islamic ideology asserts that Muslims are the most highly evolved specimen of humanity. Their advanced evolutionary spiritual and physical conditions place them on a higher stage than any other nation on earth, and it burdens them with the special duty of enjoining humanity to attain a divine standard of morality.

The construct of this ideal society is clear: It is an obedient, submissive monocultural society, like "the Bees"<sup>237</sup> and "the Ants,"<sup>238</sup> and this ideal society wishes to impose its Islam on all humanity. In their own image they are the favored; the best of all peoples which ever appeared among mankind; they enjoin what is right and forbid the wrong and believe only in Allah, his Messenger, and the last day. They keep up prayer and pay *Zaqāt*, and fast and bow down, and prostrate themselves in submission.<sup>239</sup> Allah has perfected the Islam system of belief and bestowed his favors upon the Muslims in full,<sup>240</sup> and by no means will he give the infidels a way to win over the Muslims.<sup>241</sup> "You are the best of peoples that ever arose among mankind." This means, the best for the peoples, as you bring them with chains on their necks until they embrace Islam.<sup>242</sup>

The Muslims are the most sublime and pre-eminent exemplars of all the nations of the world. They represent the ideal society, the *Ummah*, and are the model for the rest of mankind. Allah has elevated them to the highest level above all other people. He has bestowed upon them the luxurious life of paradise<sup>243</sup>; therefore, they are obligated to obliterate anyone who changes as much as a single letter in the Qur'an, because the words of Allah are the eternal perfection.<sup>244</sup> Those who do not have absolute faith in Muhammad and his mission to all, merit death, as Muhammad exemplifies perfection and represents the ultimate model for all mankind.<sup>245</sup>

The Muslims have three objectives commanded upon them: to seize power over the universe, to subjugate the world under the *Shari'ah*, and to establish a world Islamic *Ummah*.<sup>246</sup> The purpose of the believers is to love completely, to adore, cherish, and serve Allah, as appears in the first part of the *Shahadah*: "there is no god but Allah" (*Lā ilāh ila-llāh*). Therefore, blessed be he in whose hands is the kingdom; he is powerful over all things, who created death and life that he might examine which of you is best in deeds.<sup>247</sup> Obedience is the utmost that testifies to the belief,<sup>248</sup> and earthly life is merely a test, being either Paradise (*Jannah*) or Hell (*Jahannam*). The Day of Judgment is the time and place of the ultimate test of every believer, and he must strive hard to be among the good.

That means the Muslim believers are the last of nations in history and first on the day of resurrection. They are privileged in intercession (*Shafā'ah*), which is a pillar of the superiority of the Islamic community over all other communities. They answer and are answered, which means that they are distinguished from other communities in obedience to Allah, as well as in having invocation answered by Allah. They will continuously wage war on the people of error and the people of Anti-Christ until all of them are subjugated to Islamic rule.

This is not only a religious duty but also a cultural performance. That is why there are no legitimacy, no recognition, and no acceptance of the other, unless they become Muslim or are subdued under Islamic rule. Therefore, for the Muslims it is their right to fight oppression and evil whenever and wherever they find it suitable. This perspective is originated by the *Shari'ah*:

"They wish you to become infidels as they are, so that you should become like them. Hold them not as friends until they go out of their homes in the way of Allah. If they do not, seize them wherever they are and kill them."<sup>249</sup>

"They wish to extinguish the light of Allah by uttering blasphemies; but Allah will not have it so, for he wills to perfect his light."<sup>250</sup>

"They will spare no effort to ruin you: they surely desire your annihilation. Hate is on their tongues, and what they hide in their hearts is worse."<sup>251</sup>

This ethnocentric approach also explains the Muslims' self-image of being always peaceful tolerant believers, innocent victims who take only defensive measures, while the infidels, *Kuffār*, are always the war instigators and aggressors. This is the Islamic strategy: agitate,



intimidate, brutalize, subjugate, terrorize, butcher, and then cry out they are purely victims. This is perhaps the most conspicuous characteristic Western culture has not even begun to internalize. It is according to the Arab cultural proverb: *Darabni wa-Baka; Sabakani wa-Shtaqa* (he hit me and cried out; he overtook me and grumbled). That is they are as aggressive as a wolf in a fold of a sheep, and yet they cry out that they are innocent victims, and even complain against everyone else, their victims.

However, from this point of pretending innocence, they believe it is the role of Islam to retaliate and fight back against oppression and evil as a defensive policy. Muslims viciously attack at almost every situation possible, at any circumstances, with all violent means available, and at the same time they cry out they are victims, being under oppression and aggression. They can perpetuate obscene inhuman acts of violence, to terrorize and to intimidate, and at the same time claim self-defense, while accusing the other of apartheid, racism, and Islamophobia. They believe wholeheartedly they are reacting defensively against infidels' aggression, protecting their lives, their land, and their honor (*fil-Difā' 'Ala al-Nafs; fil-Difā' 'Ala al-Ard; fil-Difā' 'Ala al-Krāmah*). Everything is done for their defense and nothing is aggressive.

It must be emphasized: this is not a psychological projection; and it is not only one of the biggest deceptions of history, but an integral part of Arab Islamic political culture. Muslims do believe they are innocent, victims of others' aggression. While they perpetuate atrocious inhuman acts, they accuse the infidels of "war crimes," "ethnic cleansing," "genocide," and "crimes against humanity."

Moreover, Muslims also believe that Islam is the complete and universal version intended for all peoples over all the universe, as it was revealed at many times and places before, through Abraham, Moses, and Jesus, who were all Muslim prophets. By that, from the very beginning Islam intended to become a world dominant religion. Through fulfilling these duties, the Muslim believer prepares himself for the crucial and utmost of Islamic life: first, avoiding Hell (*Jahannam*) and arriving in Paradise (*Jannah*); and second, waiting in anticipation for the "Day of Resurrection" (*Yawm al-Qiyāmah*; or *Yawm al-Dīn*,<sup>252</sup> day of religion; or *al-Sā'ah*,<sup>253</sup> the last hour; or *al-Qārī'ah*, clatterer<sup>254</sup>).

Paradise, *Jannah*.<sup>255</sup> Islam describes Heaven with lusting/erotic pleasures. Islamic Heaven is mainly sex with eternal virgins,<sup>256</sup> where there are also never-molested young boys like pearls available in abundance in paradise.<sup>257</sup> It is described as surrounded by eight principal gates,<sup>258</sup> each level generally being divided into a hundred degrees. There are other



names for Paradise: *Dār al-Salām*;<sup>259</sup> *Jannat 'Adn*;<sup>260</sup> *Jannat al-Na'im*;<sup>261</sup> *Jannat al-Huld*;<sup>262</sup> *Jannat al-Ma'wah*;<sup>263</sup> *Dār al-Akhīrah*;<sup>264</sup> the highest level being *Firdūs*,<sup>265</sup> where the prophets, the *Shuhadā'* and most pious dwell. They enjoy the best of everything Allah has ordained.<sup>266</sup>

In Heaven there are virgins, and here are some descriptions of them: Every man who enters paradise shall be given seventy-two virgins; no matter at what age he had died, when he is admitted into paradise, he will become a thirty-year old, and shall not age any further. A man in paradise shall be given virility equal to that of one hundred men.<sup>267</sup> If a virgin looks down from her abode in heaven onto the earth, the whole distance shall be filled with light and fragrance. A virgin's face is more radiant than a mirror, and one can see one's image in her cheek.<sup>268</sup>

A virgin is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like red wine in a white glass. She is of white color, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urine and fecal discharges, child bearing, and the related difficulties. A virgin is a girl of tender age, having large breasts which are round, and not inclined to dangle. Virgins dwell in palaces of splendid surroundings.<sup>269</sup>

The virgins of Paradise will be pure women: free of urine, stool, menstruation . . . Muhammad said that an inmate of Paradise will have the sexual strength of seventy men. Muhammad said, an inmate of Paradise will have five hundred virgins, four thousand, unmarried women and eight thousand widowed women. Each of them will keep embracing him for the duration of his whole other-worldly life. Muhammad said, if an inmate of Paradise will wish to have a son born to him, he will get it . . . They will be a youth of thirty-three years of age.<sup>270</sup>

Heaven is a hedonistic place of sex and wine,<sup>271</sup> an open market consisting of men and women. When a man desires a beauty, at once he will have intercourse with her as desired. As said, there are also young males at service, handsome like pearls in their shells, with youths of perpetual freshness and never-ending bloom.<sup>272</sup>

Hell, *Jahannam*,<sup>273</sup> it is usually accompanied with blazing fire and an abyss.<sup>274</sup> It has seven gates, each for a specific group of sinners, according to the degrees of their deeds,<sup>275</sup> with nineteen angels, who punish the infidels. All infidels, regardless of their sins, are fuel for the fire of Hell. The worst are the hypocrites that dwell in the lowest depths.<sup>276</sup> The infidels are the majority in Hell.<sup>277</sup> They also include the People of the Book who reject the truth, transgressors, and persecutors of

the believers.<sup>278</sup> The residents of *Jahannam* wear garments of fire that scorch them. Their food is bitter plants that spring out of the bottoms of hellfire. Like molten brass they boil their insides; and their drink is boiling water that cuts their bowels when consuming it.<sup>279</sup> The *Hadīth* introduces punishments even worse.<sup>280</sup>

The Day of Resurrection, *Yawm al-Qiyāmah*, is preordained by Allah.<sup>281</sup> It is also called “the Day of Judgment”; “the Day of Reckoning”; “the Hour”; “the Last Day.” It is also the name of the seventy-fifth *Sûrah*. Belief in *al-Qiyāmah* is considered a fundamental tenet of the faith. The basic belief is that every human is held accountable for his deeds.<sup>282</sup> Islam’s world dominance is also shown by this issue: Muslims believe that all mankind will be judged according to their good and bad deeds toward Allah. *Yawm al-Qiyāmah* will take place in three stages: annihilation of all creatures on the face of the Earth; resurrection, by creation of a new Earth; and judgment of all creatures by Allah.

In the *al-ʿAqīdah al-Tahāwīyah*’s paragraphs it appears:

“Article 62: Belief consists of complete affirmation by the tongue and acceptance by the heart.”

“Article 63: And the whole of what is proven from the Prophet regarding the *Sharīʿah* and the explanation is true.”

“Article 66: Belief consists of the most obedient and submissive belief in Allah, His angels, His books, His messenger, the Last Day, and belief that the Decree is all from Allah.”

“Article 72: We do not accept rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, the glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and ask for pardon for their wrongs.”

The second purpose of the believers is to love, adore, and cherish Muhammad. Therefore, after swearing, “there is no god but Allah,” the *Shahādah* continues with: “and Muhammad is the Apostle of Allah.” The Qurʾan lays down that Muhammad’s life totally and wholeheartedly must be imitated. It means fulfilling several obligations and commitments: to believe totally in Muhammad’s message and in whatever he said and conveyed, being the seal of all the prophets; to obey him in whatever he commanded; to stay away and to avoid whatever he commanded not to do; to emulate him by worship (*ʾIbādāt*), to follow his manners (*Akhlāq*), and to practice and promote his way of life (*Sunnah*).

The consequences are horrendous, as can be witnessed today around the world, with all the bursts of violence perpetrated by the Muslims. They wholeheartedly do believe that Muhammad has been sent as a mercy to all the creatures of the world,<sup>283</sup> and therefore, all must adore him, never to smear him in any way or draw insulting images of him.

The third purpose of the believers is to practice Islam's obligations. In order to fulfill their duty in this world, believers must practice the basic concepts and obligatory acts of worship, strictly to follow the *Shari'ah*, and to practice the Five Pillars of Islam (*Arkān al-Islām*; also *Arkān al-Dīn*, pillars of religion), duties that are incumbent upon them: the *Shahādah* (profession of faith); *Salāh* (ritual prayer); *Zakāh* (charity); *Sawm* (fasting during *Ramḍān*); and *Hajj* (pilgrimage).

- (a) Witnessing (*Shahādah*). ) that Allah is the only one and Muhammad is his messenger (*Lā Illāh Illa-llāh Wa-Muhammad Rasūl Allāh*). Believers must utter this many times a day, and the more the better. It appears in the Qur'an partially,<sup>284</sup> and constitutes the faith (*Imān*) in the oneness of Allah (*Tawhīd*). It is enough to declare the *Shahādah* three times and one becomes Muslim; and he who turns off is a *Murtad*, an apostate who immediately deserves death.
- (b) Prayer (*Salāh*). There are five obligatory daily prayers. Friday's noon congregation prayer includes a sermon of the *Imām*. It needs purification: partial (*Wudū'*) for the daily, and complete (*Ghusl*) for Fridays.<sup>285</sup> The prayer is reciting *al-Fātiḥah* while bowing with the head to the floor (*Rak'āh*) and declaring "there is no god but *Allāh*" (*Takbīr*). The prayers are early morning (*Fajr*): after dawn and before sunrise; Noon (*Dhuhr*): after the sun declines from its zenith; Afternoon (*ʿAsr*): between noon and sunset; Sunset (*Maghrib*) Immediately after sunset; Evening (*ʿAshā*): the night prayer.
- (c) Almsgiving (*Zakāh*), originated in the Arab tribal system, it is the warfare funding mechanism of Islam. The meaning of *Zakāh* is "to increase and to become pure." It was declared an obligation in the year 624, prior to the proclamation of the ruling concerning fasting. The authority and basis for *Zakāh* is found in the Qur'an:<sup>286</sup>

"*al-Sadāqah* are only for the *Fuqarā'* (poor), and *al-Masākīn* (the miserable) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (toward Islam); and to free the captives; and for those in debt; and in the religion's cause (for the *Mujāhidīn*, those fighting in the wars of Islam), and for the wayfarer (traveler who is cut off from everything); a duty imposed by religion."

*Zakāh* has become a social welfare institution supervised by the state and an organized tax administered by a specific governmental body. It is both a divine duty and a source of revenue. It is payable by

all Muslims who are sane, have reached the age of puberty, and have property. The tax is levied annually on two kinds of wealth: manifest (crops, cattle, property) and hidden (gold, silver, merchandise), and rates are varying from 2.5% to 10% depending on wealth, local conditions, and interpretations of applicable law.<sup>287</sup>

*Zakāh* is important being the financial source of Jihad (no. 7: for the *Mujāhidīn*, those fighting in the holy wars of Islam). It is obligated for those fighting for Allah: To pay those participating in Jihad, to purchase weapons, vehicles, clothing, pay other expenses, including *Mujāhidīn* and *Shuhadā'* families. It is important for the manifestation of *Da'wah* propagation (no. 4: Those, whose hearts are to be reconciled).

- (d) Fasting, *Sawm*, an Arab *Jāhili* tradition performed in the month of *Rajab*. At first, Muhammad ordered his believers to fast in the Jewish '*Ashurah*. After his rift with the Jews, Muhammad changed it to fasting in the month of *Ramādān*,<sup>288</sup> the ninth month of the Islamic year.
- (e) The Pilgrimage (*Hajj*). A *Jāhili* tradition, which Muhammad adopted and copied completely. It is performed during the Islamic month of *Dhū al-Hijjah*, in the holy site of Mecca; at the center is the Black Stone in the Ka'bah.<sup>289</sup> Muhammad had given it a religious sanctity as a symbol of Allah's covenant with Abraham. It is obligatory upon every Muslim who must employ it at least once in a lifetime.

Of the five pillars, only the Testimony (*Shahādah*) and the Prayer (*Salāh*) are Muhammad's addition. The other three, *Sawm*, *Zakāt*, and *Hajj*, were in fact adopted from the pre-Islamic Arab *Jāhili* traditions. It is more than an assumption to evaluate that since Judaism highly influenced Muhammad in his Meccan time, it is probable that the rituals of *Shahādah* and *Salāh* are of Jewish origin. So that, it is not mistaken to say that Muhammad did not create a new religion, but developed it from the existing ones. However, at the same time, it shows his flexibility in adopting and mixing traditions. He also wished to eliminate all Arab cultural traditions and tribal groupings, and to create, after Judaism, an Islamic *Ummah* (religious congregation) instead, and history and contemporary politics prove he failed. The Arabs and Muslims at large are still in the age of tribalism and clannish society. Yet, he was responsive enough to adopt those traditions the Arabs did not want to or could not abandon, and he gave them Islamic signs, symbols, and objectives.

Many Islamic exegetes mention Jihad is one of the pillars of Islam, the sixth one, although not formally. However, it is deeply related to *Zakāt* that directly facilitates war and fighting. Three of these categories support terrorism: obligatory disbursements for those whose hearts

are to be reconciled and must be Muslims. They constitute a funding mechanism, facilitating the establishment of Islamic footholds in non-Muslim areas and consolidating the footholds to increase Islamic influence; disbursements for those engaged in Islamic military operations also provide expenses in supporting such a person's family during this period; and the obligatory disbursements for travelers needing money, personal expenses, and transportation costs may be associated with individual movement to and from conflict zones.<sup>290</sup>

Islam is the only one of the world's religions that has a formulated doctrine of religious warfare. However, no charitable distributions are ever to go to non-Muslims: "If they are non-Muslims, they are not given *Zakāt*."<sup>291</sup> Hence, if one wonders how it is that the rich wealthy oil exporting Arab countries never donate money when there is an acute disaster around the world, here is the reason. Islamic charity today is a calculated tool to buy the loyalty of Muslims around the world; to bring non-Muslims to believe in Islam; and to take control of business firms in the free world, including football clubs. Moreover, Jihad is the seventh approved cause of *Zakāt*. According to Reliance of the Traveler, people engaged in Islamic military operations "are given enough to suffice them for the operation, even if affluent; of weapons, clothing, and expenses for the round trip, and the time they spend there, even if prolonged."<sup>292</sup>

After these three demands imposed upon the believers (to love, cherish, and serve Allah and Muhammad, and to practice Islam's obligations), there are three political objectives the believers must perform, and Islam makes their attainment a religious duty: to seize power over the universe; to subjugate the world under the *Shari'ah*; and to establish a world Islamic *Ummah*.

The Muslim vision is clear: there is one universe, and it must be under the banner of Islam. The Islamic territory is the center of the world. Just as ancient cosmology placed Earth at the center of the Universe, so much the Islamic universe is centered on the Ka'ba. Muhammad proclaimed that the "Religion of Truth" is supreme over all other religions and that it is a guide to every people. Islam has a divine mandate to be supreme over the world's religions; it is a guide to everyone in all human affairs. This broad mandate is to be enforced by all means.

Since Allah has power over all things, and since he created and has full control over the kingdoms of heavens and earth,<sup>293</sup> and since Muhammad is the Apostle of Allah to all the peoples,<sup>294</sup> Muslims must fight the infidels until blasphemy and sedition come to an end and obedience is wholly to Allah.<sup>295</sup> Muhammad was sent as a mercy to the

world, with the guidance of the true faith in order to make it superior to other systems of belief.<sup>296</sup> Allah chose Muhammad's Quraysh tribe as the best race to lead the world under the banner of Islam: Allah's Apostle said, "Authority of ruling will remain with Quraysh, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion."<sup>297</sup>

In Tabari's historical analysis, we find:

"Arabs are the noblest people in lineage, the most prominent, and the best in deeds. We were the first to respond to the call of the Prophet. We are Allah's helpers and the viziers of his Messenger. We fight people until they believe in Allah. He who believes in Allah and his Messenger have protected his life and possessions from us. As for the infidel, we will fight him forever in the cause of Allah. Killing him is a small matter to us."<sup>298</sup>

However, even all the Arabs are not equal. According to Ibn Sa'd, Muhammad's biographer, Islam is clearly revealed to be an Arab-supremacist religion, opposed to what scholars say about the egalitarian nature of Islam:

"Allah divided the earth in two halves and placed me in the better of the two; then he divided the half in three parts, and I was in the best of them; then he chose the Arabs from among the people; then he chose the Quraysh from among the Arabs, then he chose the children of 'Abd al-Muttalib from among the Banu Hashim, then he chose me from among the children of 'Abd al-Muttalib."<sup>299</sup>

There is no turning back once one has become a Muslim. For even though Article 18 of the Universal Declaration of Human Rights states that every person has the right to "change his religion or belief," in Islam there is a death penalty for leaving the faith. Anyone who voices criticism of Islam and Muhammad is in grave personal danger. Since Islam is so perfect, it is forbidden to doubt it, to use logic to decide its validity, and to judge it by human conceptions, which would mean heresy.<sup>300</sup> And whoever attempts to escape from the influence of Islam and Muhammad clearly risks death, as Islam cannot be changed.<sup>301</sup>

Muhammad is the uppermost pivotal key to understanding Islam and the Muslims behavior. Ninety-one verses in the Qur'an; the entire *Sīrah*, his biography; thousands stories in the *Hadīth*, all explain this unique unprecedented phenomenon. We must know Muhammad's life story as to understand Islamic objectives and targets. This is how Islam operates and how Muslims react.



## Notes

1. *Ṣūrat al-Nisā'*, 4:79; *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Taubah*, 9:33; *Ṣūrat al-Rūm*, 30:25, 7, 30.
2. *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat al-Anbiyā*, 21:108.
3. *Ṣūrat al-Baqarah*, 2:138.
4. *Ṣūrat al-Furqān*, 25:70; *Ṣūrat al-A'rāf*, 7:96.
5. S. K. Malik, *The Qur'anic Concept of War* (Dehli: Adam Publishers, 1979), 3; Majid Khadduri, *War and Peace in the Law of Islam* (Baltimore, MD: The Johns Hopkins Press, 1955), 63–64; Khadduri, *The Islamic Law of Nations: al-Shaybani's Siyar* (Baltimore, MD: Johns Hopkins University Press, 1966), 17; Ibn Rushd, *The Distinguished Jurist's Primer*, Vol. 1, 454–87. Ahmed ibn Naqib Misri, *'Umdat al-Sālik, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law* (Beltsville, MD: Amana Publications, 1994), 602. Mawardi, *al-Ahkām al-Sultānīyah*, 63.
6. *Ṣūrat al-Imrān*, 3:110, 114; *Ṣūrat al-Mā'idah*, 5:87; *Ṣūrat al-Taubah*, 9:71, 112.
7. Khadduri, *The Islamic Law of Nations*, 15, 58, 76–7. Khadduri, *al-Shafi'i's Risalah*, 82. Ibn Rushd, *Distinguished Jurist's Primer*, Vol. 1, 464. Misri, *'Umdat al-Sālik, Reliance of the Traveller*, 600–2.
8. C. Ali Cheragh, *A Critical Exposition of the Popular 'Jihad'*, (Karachi: Karimsons, 1977), 114–5. See also: 16–27.
9. Mahmud Shaltut, *al-Qur'an wal-Qital* (Cairo: Matba'at-Nasr wal-Ittihad al-Sharqi, 1948), 122–3.
10. Muhammad Sha'rāwī, *al-Jihād fil-Islām* (al-Qahirah: Maktabat al-Turath al-Islami, 1998), 12. He cites *Ṣūrat al-Baqarah*, 2:217; *Ṣūrat al-Imrān*, 3:118; *Ṣūrat al-Nisā'*, 4:89; *Ṣūrat al-Taubah*, 9:32, 34; *Ṣūrat Muhammad*, 47:34–5.
11. *Ṣūrat al-Baqarah*, 2:253; *Ṣūrat al-Nisā'*, 4:80; *Ṣūrat Banī Isrā'il*, 17:55; *Ṣūrat al-Aḥzāb*, 33:21, 40, 46, 56; *Ṣūrat al-Qalam*, 68:4.
12. *Ṣūrat Yūnus*, 10:38.
13. *Ṣūrat al-Baqarah*, 2:208; *Ṣūrat al-Ankabūt*, 29:46.
14. *Ṣūrat al-Nisā'*, 4:59.
15. *Ṣūrat al-Taubah*, 9:112; *Ṣūrat al-Hajj*, 22:77; *Ṣūrat al-Shūra*, 42:38; *Ṣūrat al-Fath*, 48:29.
16. *Ṣūrat al-Nisā'*, 4:79.
17. *Ṣūrat al-Taubah*, 9:33.
18. *Ṣūrat al-Anbiyā*, 21:107.
19. *Ṣūrat al-A'rāf*, 7:158.
20. The full text can be found at, accessed October 7, 2015, <http://www.sunnah.org/aqida/aqida10.htm>, accessed October 7, 2015.  
It is highly important that this document is studied and learnt in the West, as to understand the Islamic doctrine and in fact the Muslims conceptions and behavior.
21. *Ṣaḥīḥ Bukhārī*, 9:89:256.
22. *Ibid.*, 9:89:258.
23. *Ṣūrat al-Imrān*, 3:129.
24. *Ṣūrat al-Rūm*, 30:25–7, 30; *Ṣūrat al-An'ām*, 6:65.
25. *Ṣūrat al-Taubah*, 9:23.
26. *Ṣūrat al-Mujādilah*, 58:22.



27. *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat al-Taubah*, 9:33.
28. *Ṣūrat al-Nisā'*, 4:115; *Ṣūrat al-Mā'idah*, 5:72–3; *Ṣūrat Yūnus*, 10:69–70; *Ṣūrat al-Ankabūt*, 29:68; *Ṣūrat Yā Sin*, 36:64–5.
29. *Ṣūrat al-Aḥzāb*, 33:36; *Ṣūrat al-Nisā'*, 4:136.
30. *Ṣūrat al-Nisā'*, 4:141; *Ṣūrat al-Mā'idah*, 5:17; *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Taubah*, 9:33, 123; *Ṣūrat al-Anbiyā'*, 21:107; *Ṣūrat al-Rūm*, 30: 25–30; *Ṣūrat al-Munāfiqūn*, 63:8.
31. *Ṣūrat al-Mā'idah*, 5:17; *Ṣūrat Yūnus*, 10:68; *Ṣūrat Yūsuf*, 12:109; *Ṣūrat al-Anbiyā'*, 21:22; *Ṣūrat al-Mū'min*, 40:62; *Ṣūrat al-Aḥqāf*, 46:33; *Ṣūrat al-Fath*, 48:14.
32. *Ṣūrat al-Anfāl*, 8:71.
33. Ibn Ishaq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 204.
34. Guillaume, Alfred, *The Life of Muhammad: Ṣīrat Rasūl Allah* (Oxford: Oxford University Press, 1955), p. 471. hence: Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, Ibid., 471.
35. Ibid. 602.
36. Ibid., 245.
37. *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat al-Taubah*, 9:33.
38. *Ṣūrat al-Anām*, 6:38.
39. *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Anbiyā'*, 21:107; *Ṣūrat al-Dhāriyāt*, 51:56.
40. *Ṣūrat al-Nisā'*, 4:141; *Ṣūrat al-Anfāl*, 8:39; *Ṣūrat al-Taubah*, 9:123; *Ṣūrat al-Imrān*, 3:110; *Ṣūrat al-Dhāriyāt*, 51:56.
41. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 324.
42. Khalid Blankinship, *The End of the Jihad State* (Albany: SUNY Press).
43. Fred Donner, *Early Islamic Conquests* (Princeton, NJ: Princeton University Press, 1981).
44. *Ṣūrat al-Anfāl*, 8:26.
45. *Ṣūrat al-Ikhlās*, 112:1–4; *Ṣūrat al-Mū'minūn*, 23:91.
46. *Ṣūrat al-Anām*, 6:103.
47. *Ṣūrat Mā'idah*, 5:17; *Ṣūrat al-Anām*, 6:102–3; *Ṣūrat al-Ḥadīd*, 57:3; *Ṣūrat al-Shūrah*, 42:11; *Ṣūrat al-Imrān*, 3:83.
48. *Ṣūrat al-Baqarah*, 2:225; *Ṣūrat al-Anbiyā'*, 21:22; *Ṣūrat al-Zumar*, 39:62–3.
49. *Ṣaḥīḥ Bukhārī*, 8:75:419.
50. *Ṣaḥīḥ Muslim*, 35:6475–6.
51. *Sunnan Abu Dawūd*, 8:1411.
52. *Ṣūrat Yūnus*, 10:61.
53. *Ṣaḥīḥ Bukhārī*, 3:50:894.
54. *Ṣūrat al-A'rāf*: 7:180.
55. The full text, accessed October 7, 2015, <http://www.sunnah.org/aqida/aqida10.htm>.
56. In Shaykh Muhammad Hisham Kabbani, *Encyclopedia of Islamic Doctrine, Beliefs, Vol 1*, 155–6.
57. *Ṣūrat al-Baqarah*, 2:255; *Ṣūrat al-Imrān*, 3:129; *Ṣūrat Yūnus*, 10:68; *Ṣūrat al-Mā'idah*, 5:17–8; *Ṣūrat al-Ankabūt*, 29:44; *Ṣūrat al-Aḥqāf*, 46:33; *Ṣūrat al-Fath*, 48:14.
58. *Ṣūrat al-Shūrah*, 42:13; *Ṣūrat al-Rūm*, 30:25–7.
59. *Ṣūrat al-Zumar*, 39:62–3.
60. *Ṣūrat al-Anbiyā'*, 21:23.
61. *Ṣūrat al-Ikhlās*, 112:1–4.

62. *Ṣūrat al-Ḥadīd*, 57:3.
63. *Ṣūrat al-Imrān*, 3:62; *Ṣūrat al-Nisā'*, 4:171; *Ṣūrat al-Mā'idah*, 5:73; *Ṣūrat al-Taubah*, 9:31; *Ṣūrat Tā Hā*, 20:8, 14; *Ṣūrat al-Hashr*, 59:22.
64. *Ṣūrat al-An'ām*, 6:19, 79; *Ṣūrat al-A'rāf*, 7:33, 190; *Ṣūrat Yūnus*, 10:19; *Ṣūrat al-Nahl*, 16:1, 3; *Ṣūrat al-Qaṣas*, 28:68; *Ṣūrat al-Rūm*, 30:35, 40; *Ṣūrat al-Mū'min*, 40:48.
65. *Ṣūrat al-Nisā'*, 4:48, 116; *Ṣūrat al-Mā'idah*, 5:72; *Ṣūrat al-An'ām*, 6:22, 149, 152; *Ṣūrat al-A'rāf*, 7:173; *Ṣūrat Yūnus*, 10:29, 106; *Ṣūrat al-Ra'd*, 13:33, 36; *Ṣūrat al-Nahl*, 16:86, 100; *Ṣūrat al-Hajj*, 22:31; *Ṣūrat Qaṣas*, 28:87; *Ṣūrat al-Anqabūt*, 29:65; *Ṣūrat al-Rūm*, 30:31; *Ṣūrat Luqmān*, 31:13.
66. *Ṣūrat al-Imrān*, 3:151; *Ṣūrat al-Baqarah*, 2:22; *Ṣūrat Ibrāhīm*, 14:30; *Ṣūrat al-Zumar*, 39:8.
67. *Ṣūrat al-Nisā'*, 4:48; 4:116; *Ṣūrat al-Imrān*, 3:64; *Ṣūrat al-Mā'idah*, 5:72; *Ṣūrat al-A'rāf*, 7:33, 190; *Ṣūrat al-Nahl*, 16:1, 13, 54; *Ṣūrat al-Hajj*, 22:31; *Ṣūrat al-Qaṣas*, 28:68; *Ṣūrat al-Ankabūt*, 29:65; *Ṣūrat al-Rūm*, 30:33, 40; *Ṣūrat Luqmān*, 31:13.
68. *Ṣūrat al-Nisā'*, 4:171; *Ṣūrat al-Imrān*, 3:62; *Ṣūrat al-Mā'idah*, 5:73; *Ṣūrat al-An'ām*, 6:102; *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Taubah*, 9:31; *Ṣūrat al-Ra'd*, 13:33; 13:36; *Ṣūrat Tā Ha*, 20:8, 14; *Ṣūrat al-Mū'minūn*, 23:116; *Ṣūrat al-Mū'min*, 40:62; *Ṣūrat al-Hashr*, 59:22.
69. *Ṣūrat Sabā'*, 34:20–4; *Ṣūrat al-Fātir*, 35:40; *Ṣūrat al-Aḥqāf*, 46:4.
70. *Ṣūrat al-Mā'idah*, 5:17; *Ṣūrat al-Anbiyā'*, 21:22; *Ṣūrat al-Naml*, 27:60–4; *Ṣūrat Yūnus*, 10:68; *Ṣūrat al-Mū'min*, 40:64; *Ṣūrat al-Aḥqāf*, 46:33; *Ṣūrat al-Fath*, 48:14; *Ṣūrat al-Nās*, 114:1–2.
71. Abdullah Ahsan, *Ummah or Nation? Identity Crisis in Contemporary Muslim Society* (Leicester: Islamic Foundation, 1992), 9–27.
72. *Ṣūrat al-Baqarah*, 2:163; *Ṣūrat al-Imrān*, 3:18, 216; *Ṣūrat al-Nisā'*, 4:87; *Ṣūrat al-An'ām*, 6:39, 102, 206; *Ṣūrat al-A'rāf*, 7:65, 73, 85, 158, 159; *Ṣūrat al-Taubah*, 9:31, 129; *Ṣūrat Hūd*, 11: 14, 50, 61, 84; *Ṣūrat al-Ra'd*, 13:27, 30; *Ṣūrat al-Nahl*, 16:2; *Ṣūrat Tā Hā*, 20: 8, 14, 98; *Ṣūrat al-Mū'minūn*, 23:3, 32; *Ṣūrat al-Nūr*, 24:25; *Ṣūrat al-Naml*, 27:26; *Ṣūrat al-Qaṣas*, 28:70, 88; *Ṣūrat al-Fātir*, 35:3; *Ṣūrat Sād*, 38:65; *Ṣūrat al-Mū'min*, 40:3, 62, 65; *Ṣūrat al-Dukhān*, 44:8; *Ṣūrat Muhammad*, 47:19; *Ṣūrat al-Taghābūn*, 64:13; *Ṣūrat al-Muzzammil*, 73:9.
73. *Ṣūrat al-Baqarah*, 2:133.
74. *Ṣūrat al-Anbiyā'*, 21: 108; *Ṣūrat al-Rūm*, 29:46.
75. *Ṣaḥīḥ Bukhārī*, 6:60:244.
76. *Ṣaḥīḥ Bukhārī*, 1:8:365; 2:26:667; 2:26:689; 2:26:706.
77. *Ṣaḥīḥ Bukhārī*, 5:58:172.
78. Ibn Ishāq, *Ṣīrat rasūl Allāh*, The Life of Muhammad, 62.
79. *Ṣaḥīḥ Bukhārī*, vol. 5, no. 516: "When Allah's Apostle fought or raided people we raised our voices saying, 'Allāhu-Akbar' Allāhu-Akbar'; none has the right to be worshipped but Allah."
80. *Ṣūrat al-Baqarah*, 2:67, 246, 62.
81. The name appears in twelve Mecca *Ṣūwar*, 47 times, in early Madina *Ṣūwar* 3 times. 1:1, 3; 2:163; 13:30; 17:110; 19:18, 26, 44–5, 58, 61, 69, 75, 78, 85, 87, 88, 91–3, 96; 20:5, 90, 108–9; 21:26, 36, 42, 112; 25:26, 59–60; 63; 26:5; 27:30; 36:11; 36:15, 23, 52; 41:2; 43:17, 19, 20, 33, 36, 45, 81; 50:33; 55:1; 59:22; 67:3, 19–20, 29, 87–8, 67:20, 29, 78:37–8.

82. *Ṣūrat al-Rahmān*, 55. The name Allah is mention in 78 verses of this *Ṣūrah*.
83. *Ṣūrat Banī Isrā'īl*, 17:110.
84. *Ṣūrat al-Furqān*, 25:59.
85. Verses 85–96 represent the most clarifying illuminations of the meaning of *al-Rahmān*, repeatedly and forcefully condemning the worship of Jesus by Christians. See also: *Ṣūrat Tā-Hā*, 20:4–6.
86. *Ṣūrat al-'Alāq*, 96:1–5.
87. *Ṣūrat al-Najm*, 53:2–18; *al-Takwīr*, 81:19–24.
88. *Ṣūrat al-Nahl*, 16:102; *al-Shu'arā'*, 26:192–4.
89. *Ṣūrat al-Hijr*, 15:8.
90. *Ṣūrat al-Ahzāb*, 33:21.
91. *Ibid.*, 33:40.
92. *Ibid.*, 33:46.
93. *Ibid.*, 33:56–7.
94. *Ṣaḥīḥ Bukhārī*, 9:92:384.
95. *Ibid.*, 4:52:203.
96. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 322.
97. *Ibid.*, 393.
98. *Ṣaḥīḥ Bukhārī*, 9:89:256. See also the treatment of Muhammad to blacks: Vol. 1, No. 662.
99. *Ṣūrat al-Imrān*, 3:132; *Ṣūrat al-Mā'idah*, 5:92; *Ṣūrat al-Hujurāt*, 49:14; *Ṣūrat al-Ḥadīd*, 57:7.
100. *Ṣūrat al-Nisā'*, 4:13; 4:64; *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Nūr*, 24:47; *Ṣūrat al-Ahzāb*, 33:71.
101. *Ṣūrat al-Nisā'*, 4:65, 69, 80; *Ṣūrat al-Anfāl*, 8:1, 20, 46; *Ṣūrat al-Taubah*, 9:62, 71; *Ṣūrat Muhammad*, 47:21, 33; *Ṣūrat al-Fath*, 48:10.
102. *Ṣūrat al-Nisā'*, 4:80; *Ṣūrat al-Mā'idah*, 5:7; *Ṣūrat al-Nūr*, 24:51, 54, 62; *Ṣūrat al-Ahzāb*, 33:31.
103. *Ṣūrat al-Nisā'*, 4:114; *Ṣūrat al-Ahzāb*, 33:36, 66–8; *Ṣūrat al-Taghābun*, 64:12; *Ṣūrat al-Jinn*, 72:23.
104. *Ṣaḥīḥ Bukhārī*, 7:63:1891.
105. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 467.
106. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 580.
107. *Ṣaḥīḥ -Bukhārī*, 4:56:732. See also: al-Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 6, Muhammad at Mecca, 156.
108. *Ṣaḥīḥ Bukhārī*, 6:61:504.
109. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 391.
110. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 8, The Victory of Islam, 182. *Ṣaḥīḥ Muslim*, 22:4604.
111. *Ṣūrat al-Ahzāb*, 33:21.
112. *Ṣūrat al-Imrān*, 3:30, 131; *Ṣūrat al-Nisā'*, 4:13–4, 41, 115; *Ṣūrat al-Mā'idah*, 5:90; *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Taubah*, 9:63; *Ṣūrat al-Kahf*, 18:103; *Ṣūrat al-Nūr*, 24:51; *Ṣūrat al-Ahzāb*, 33:63, 69; *Ṣūrat al-Fath*, 48:17; *Ṣūrat al-Mujādilah*, 58:18; *Ṣūrat al-Hashr*, 59:3; *Ṣūrat al-Jinn*, 72:22.
113. *Ṣūrat al-A'rāf*, 7:157; *Ṣūrat Tā Hā*, 20:90; *Ṣūrat Yā Sīn*, 36:20; *Ṣūrat al-Ḥadīd*, 57:28; *Ṣūrat al-Taghābūn*, 64:11; *Ṣūrat Nūh*, 71:1.
114. *Ṣūrat al-Zukhruf*, 43:64.
115. *Ṣūrat al-Shu'arā'*, 26:123, 141, 160, 176; *Ṣūrat al-Mū'min*, 40:5, 21, 70.

116. *Ṣūrat al-An'ām*, 6:42; *Ṣūrat al-Shu'arā'*, 26:105; *Ṣūrat al-Mu'minūn*, 23:42; *Ṣūrat al-Nūr*, 24:54, 63; *Ṣūrat Muhammad*, 47:33; *Ṣūrat al-Fath*, 48:11.
117. *Ṣaḥīḥ Bukhārī*, 1:7:1331.
118. *Ibid.*, 9:87:127.
119. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 326.
120. *Ṣaḥīḥ Bukhārī*, 4:52:220.
121. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 451. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 8, Victory of Islam, 12.
122. *Ṣūrat al-Aḥzāb*, 33:57.
123. *Ibid.*, 33:61.
124. *Ṣūrat al-Dhāriyāt*, 51:11.
125. *Ṣūrat al-Taubah*, 9:30.
126. *Ṣūrat al-Mujādilah*, 58:9.
127. *Ṣūrat al-Hujūrat*, 49:3.
128. *Ṣūrat al-Nūr*, 24:62; *Ṣūrat al-Hujūrāt*, 49:15.
129. *Ṣūrat al-Anfāl*, 8:1. *Ṣūrat al-Hashr*, 59:7.
130. *Ṣaḥīḥ Bukhārī*, 8:78:641. *Ṣaḥīḥ Muslim*, 15:4043.
131. Ignaz Goldziher, *Introduction to Islamic Theology and Law* (Princeton, NJ: Princeton University Press, 1981), 37, 39, 44. Ibn Khaldun, *al-Muqaddimah. An Introduction to History* (New York: Pantheon, 1958), 98–9.
132. *Ṣaḥīḥ Bukhārī*, 4:55:654.
133. *Ibid.*, 1:2:13.
134. *Ṣaḥīḥ Bukhārī*, 1:2:14.
135. *Ibid.*, 8:78:628.
136. *Ibid.*, 8:73:217. *Ṣaḥīḥ Muslim* 4:27:5635–9.
137. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 9, The last years of the Prophet, 8, 115, 118.
138. *Ṣūrat al-Imrān*, 3:141; *Ṣūrat al-Nisā'*, 4:115; *Ṣūrat al-Mā'idah*, 5:17, 52; *Ṣūrat Yūnus*, 10:68–70; *Ṣūrat al-Ankabūt*, 29:68; *Ṣūrat Yā Sīn*, 36:49–64.
139. *Ṣūrat al-Aḥzāb*, 33:26–7.
140. *Ibid.*, 33:37, 61.
141. *Ibid.*, 33:28–34, 59.
142. *Ibid.*, 33:50–2.
143. *Ibid.*, 33:36.
144. *Ibid.*, 33: 21, 45–6, 56.
145. *Ibid.*, 33:57, 68.
146. *Ṣaḥīḥ Muslim*, 3:4465–7. *Ṣaḥīḥ Bukhārī*, 5:59:285.
147. Abu al-A'la Mawdūdī, *Towards Understanding Islam* (New York: Islamic Circle of North America, 1986), 60. Muhammad Ali, *Muhammad the Prophet* (St. Lambert: Payette and Sims, 1993), 144–5, 165, 169.
148. *Ṣūrat al-Aḥzāb*, 33:21.
149. *Ṣūrat al-Qalam*, 68:4.
150. *Ṣūrat al-Najm*, 53:2–5.
151. *Ṣūrat al-Nisā'*, 4:80; *Ṣūrat al-Fath*, 48:10.
152. For authenticity, the sources are all reliable Muslims, the biographers of Muhammad.
153. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 308, 675–6. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabir*, Volume 2, 32, 35.

154. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 136. *Ṣūrat al-Mutaffifin*, 83:13–7.
155. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 675. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabir*, vol. 2, 31–2.
156. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 308. *Ṣaḥīḥ Bukhārī*, 5:58:193; 4:52:185. *Ṣaḥīḥ Muslim*, 19:4422.
157. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 308.
158. *Ṣūrat al-Hashr*, 59:2–4.
159. *Ṣaḥīḥ Muslim*, 19:4363. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 363–4. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabir*, vol. 2, 32. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Volume 7, The Foundation of the Community, 85–8. *Ṣaḥīḥ Bukhārī*, 5:59:362.
160. *Ṣaḥīḥ Bukhārī*, 5:59:369, 371; 4:52:270–1. *Ṣaḥīḥ Muslim*, 19:4436. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 364–5, 367–8. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabir*, Volume 2, 37. *Sunan Abu Dawud*, 2:2762. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Volume 7, The Foundation of the Community, 98–103. Waqidi Muhammad Ibn 'Umar, *Kitāb al-Maghāzi*, vol. 1 (London: Oxford University Press, 1985), 184–90.
161. *Ṣaḥīḥ Bukhārī*, 4:52:264; 5:59:370–2; Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 482. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Volume 7, The Foundation of the Community, 99–100.
162. *Ṣaḥīḥ Bukhārī*, vol. 3 no. 4413; vol. 4 vol. 159; vol. 5 no. 151. *Sunan Abu Dawud*, 2:2514; 2:2584.
163. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 673–4. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Volume 9, The last years of the Prophet. 121; Vol. 7, The Foundation of the Community 147. *Sunan Abu Dawud*, 2:1244.
164. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Volume 7, The Foundation of the Community, 141–2.
165. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 390.
166. *Ibid.*, 755–6.
167. *Ibid.*, 674–5.
168. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 372–3. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 7, The Foundation of the Community, 112.
169. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Volume 7, The Foundation of the Community, 156, 158. *Ṣaḥīḥ Muslim*, nos. 4324, 4347. *Sunan Abu Dawud*, 14:2676. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 265, 437–8. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabir*, Volume 2, 68–71.
170. *Ṣūrat al-Aḥzāb*, 33:9–10, 26. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 461–4, 6. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 7, The Foundation of the Community, 35–8; vol. 8, 27–30. *Ṣaḥīḥ Bukhārī*, vol. 1 nos. 208, 214, 4:52:68; 4:52:280; 4:57:66; 5:59:515; 5:59:262. *Ṣaḥīḥ Muslim*, 3:4437–9. Wāqidi, *Kitāb al-Maghāzi*, vol. 2, 496–520.
171. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 7, The Foundation of the Community, 99, 101.
172. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 482–3.
173. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 491–2, 495, 621, 623. *Ṣaḥīḥ Bukhārī*, 5:59:462. *Tafsīr Ibn Kathīr*, al-Ju' 18, 77.
174. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 665. *Sunan al-Tirmidhi*, no. 3923, 182.

175. *Ṣaḥīḥ Bukhārī*, 1:4:234; 5:59:505; 7:71:623. *Ṣūrat al-Mā'idah*, 5:33–9.
176. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 510–7. *Ṣaḥīḥ Bukhārī*, 454:487. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 8, Victory of Islam, 122.
177. Waqidi, *Kitāb al-Maghāzi*, vol. 2, 440–79.
178. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 671–2. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 7, The Foundation of the Community, 151.
179. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 551. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabīr*, vol. 2, 184. *Ṣaḥīḥ Bukhārī*, 3:29:72; 5:59:582. *Ṣunan Abu Dawud*, 2:2678, 744. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 10, The Conquest of Arabia, 191–2.
180. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 550. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabīr*, vol. 2, 174. Abu Dawud, 14:2678.
181. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 551. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 8, Victory of Islam, 79.
182. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 551.
183. Ibid. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 8, Victory of Islam, 79.
184. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 551. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 9, The Last Years of the Prophet, 167. *Ṣaḥīḥ Bukhārī*, 5:59:662; 4:56:817.
185. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 8, Victory of Islam, 180.
186. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 57.
187. *Ṣunan Abu Dawud*, 38:4348.
188. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad, 369.
189. Ibid. *Ṣunan Abu Dawud*, 19:2996. *Ṣaḥīḥ Bukhārī*, 1:1:6. Wākidi, *Kitāb al-Maghāzi*, Vol. 1, 190–2.
190. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, Vol. 10, The Conquest of Arabia, 107. *Ṣunan Abu Dawud*, 14:2756.
191. <http://www.webcitation.org/query?url=http://www.masud.co.uk/ISLAM/misc/alshifa/pt4ch1sec2.htm&date=2012-08-25>, accessed October 7, 201.
192. Misri, *Umdat al-Sālik*, *Reliance of the Traveller*, o11.10.
193. Islam QA.
194. *Ṣūrat Yūnus*, 10:38.
195. *Ṣūrat al-'Alāq*, 96:1–5.
196. *Ṣūrat al-Baqarah*, 2:281.
197. *Ṣūrat al-'Araf*, 7:54; *Ṣūrat Yūnus*, 10:3; *Ṣūrat Hā Mim al-Sajdah*, 41:9–10.
198. *Ṣūrat Yūnus*, 10:3; *Ṣūrat Hūd*, 11:7; *Ṣūrat Hā Mim al-Sajdah*, 41:9–10.
199. *Ṣūrat Hā Mim al-Sajdah*, 41:12.
200. *Ṣūrat al-Nāzi'at*, 79:27–30.
201. *Ṣūrat al-Baqarah*, 2:29.
202. *Ṣūrat al-Anbiyā'*, 21:32; *Ṣūrat Luqmān*, 31:10; *Ṣūrat al-Nabā'*, 78:19; *Ṣūrat al-Infītār*, 82:1.
203. *Ṣūrat al-Baqarah*, 2:22; *Ṣūrat al-Hāqqah*, 69:16.
204. *Ṣūrat al-Hajj*, 22:47; *Ṣūrat al-Sajdah*, 32:5.
205. *Ṣūrat al-Ma'arij*, 70:4.
206. *Ṣūrat al-Sāffāt*, 37:6–8; *Ṣūrat al-Mulk*, 67:5.
207. *Ṣūrat al-Anbiyā'*, 21:33; *Ṣūrat Luqmān*, 31:29.
208. *Ṣūrat al-Hijr*, 15:19; *Ṣūrat al-Naba'*, 78:6–7; *Ṣūrat al-'Alāq*, 96:2.



209. He who wishes to fully understand the many complicated issues of the Qur'an, Ibn Warraq's analysis is the best: Ibn Warraq, *Which Koran? Variants, Manuscripts, Linguistics* (Amherst, NY: Prometheus, 2011).
210. *Ṣaḥīḥ Bukhārī*, 6:61:509.
211. *Ṣūrat al-Shūrah*, 42:13, 21.
212. *Ṣūrat al-Mā'idah*, 5:48.
213. Malik ibn Anas, *al-Muwatta': The First Formulation of Islamic Law* (Granada, Spain: Madinah Press, 1989), 465–7. Misri, *'Umdat al-Sālik, Reliance of the Traveller*, 1231–3.
214. Ahmad Hasan, "the Qur'an: The Primary Source of *Fiqh*," *Islamic Studies* 38, no. 4 (1999): 475–502.
215. *Ṣūrat al-Nisā'*, 4:105.
216. *Ṣūrat al-Mā'idah*, 5:45.
217. *Ṣūrat al-An'ām*, 6:114.
218. Ahmad Hasan, "*Sunnah* as a Source of *Fiqh*," *Islamic Studies* 39, no. 1 (2000): 3.
219. *Ṣūrat al-Mā'idah*, 5:50.
220. *Ṣūrat al-Nisā'*, 4:60.
221. Muhammad Bin Ismā'il Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 9 vols. trans. Muhammad Muhsin Khan.
222. Muslim Bin al-Ḥajjāj al-Naishapurī Bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*, 4 volumes, trans. by Abdul Hamid Siddiqi.
223. <http://ahadith.co.uk/sunanannasai.php>, accessed October 7, 2015.
224. Suleiman Bin Ash'ath al-Sijistānī, *Sunan Abu Dawud*, 3 vols. trans. Ahmed Hasan.
225. al-Tirmidhi, Muhammad Ibn 'Issa, *al-Jami' al-Ṣaḥīḥ*. Also, accessed October 7, 2015, <http://ahadith.co.uk/sunanaltirmidhi.php>, accessed October 7, 2015.
226. <http://www.islamwb.com/books/Sunan%20Ibn%20Majah-English.pdf>, accessed October 7, 2015
227. Ibn Ishāq, *Sīrat Rasūl Allāh*, The Life of Muhammad.
228. Ibn Sa'd, *Kitāb al-Tabaqāt al Kabīr*, 9 vols.
229. Tabari, Muhammad Ibn Jarir, *Ta'rikh al-Rusūl wal-Mulūk, The History of al-Tabari*, 40 vols.
230. Wāqidi, *Kitāb al-Maghāzi*, 3 vols.
231. *Ṣūrat al-Nisā'*, 4:78; *Ṣūrat al-An'ām*, 6:25, 65, 98; *Ṣūrat al-A'rāf*, 7:179; *Ṣūrat al-Anfāl*, 8:65; *Ṣūrat al-Taubah*, 9:81, 87, 122, 127; *Ṣūrat Hūd*, 11:91; *Ṣūrat Banī Isrā'īl*, 17:44, 46; *Ṣūrat al-Kahf*, 18:93; *Ṣūrat Tā Hā*, 20:28; *Ṣūrat al-Fath*, 48:15, 57; *Ṣūrat al-Hashr*, 59:13; *Ṣūrat al-Munāfiqūn*, 63:3, 7.
232. Muhammad Ghazali, *Kayfa Nata'amal Ma'a al-Qur'an*, 156–7.
233. <https://www.youtube.com/watch?v=3IFfGzMO4Po>, accessed October 7, 2015.
234. <http://legacy.fordham.edu/halsall/source/pact-umar.asp>, accessed October 7, 2015.
235. [http://www.huffingtonpost.com/2013/04/30/muslim-survey\\_n\\_3186144.html](http://www.huffingtonpost.com/2013/04/30/muslim-survey_n_3186144.html), accessed October 7, 2015.
236. On the 7th century Islamic "Pact of Umar," accessed October 7, 2015, <http://legacy.fordham.edu/halsall/source/pact-umar.asp>.
237. *Ṣūrat al-Nahl*, 16.



238. *Ṣūrat al-Naml*, 27.
239. *Ṣūrat al-ʿImrān*, 3:110, 114, 132; *Ṣūrat al-Taubah*, 9:71, 112.
240. *Ṣūrat al-Mā'idah*, 5:3.
241. *Ṣūrat al-Nisā'*, 4:141.
242. *Ṣaḥīḥ Bukhārī*, 6:60:80.
243. *Ṣūrat al-ʿImrān*, 3:110, 114, 132; *Ṣūrat al-Nisā'*, 4:141; *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Taubah*, 9:71–2; *Ṣūrat al-Fath*, 48:17; *Ṣūrat al-Saff*, 61:12.
244. *Ṣūrat al-An'am*, 6:115; *Ṣūrat Yūnus*, 10:64; *Ṣūrat al-Rūm*, 30:30; *Ṣūrat al-Aḥzāb*, 33:60–2.
245. *Ṣūrat al-Baqarah*, 2:99; *Ṣūrat al-ʿImrān*, 3:141; *Ṣūrat al-Nisā'*, 4:115, 150–2; *Ṣūrat al-Mā'idah*, 5:17, 52, 72–3; *Ṣūrat Yūnus*, 10:68–70; *Ṣūrat al-Ra'd*, 13:33:4; *Ṣūrat al-Naḥl*, 16:28–9; *Ṣūrat al-Anqabūt*, 29:68; *Ṣūrat Yā Sīn*, 36:49–64.
246. *Ṣūrat al-ʿImrān*, 3:189; *Ṣūrat Yūsuf*, 12:109; *Ṣūrat al-Anbiyā'*, 21:22; *Ṣūrat al-Fath*, 48:28.
247. *Ṣūrat al-Mulk*, 67:1–2.
248. *Ṣūrat al-Dhāriyāt*, 51:56.
249. *Ṣūrat al-Nisā'*, 4:89.
250. *Ṣūrat al-Taubah*, 9:32.
251. *Ṣūrat al-ʿImrān*, 3:18.
252. *Ṣūrat al-Fātiḥah*, 1:3.
253. *Ṣūrat al-An'am*, 6:31.
254. *Ṣūrat al-Qāri'ah*, 101:1–2.
255. *Ṣūrat al-Baqarah*, 2:35, 214; *Ṣūrat al-ʿImrān*, 3:133, 136, 142; *Ṣūrat al-Mā'idah*, 5:12, 72; *Ṣūrat al-Dukḥkhān*, 44:51; *Ṣūrat al-Qamar*, 54:54.
256. *Ṣūrat al-Baqarah*, 2:25; *Ṣūrat al-Sāffāt*, 37:40; *Ṣūrat al-Mū'min*, 40:45, 48; *Ṣūrat al-Dukḥkhān*, 51–5; *Ṣūrat Nuḥammad*, 47:15; *Ṣūrat al-Tūr*, 52:17–20; *Ṣūrat al-Raḥmān*, 55: 56–8, 70–7; *Ṣūrat al-Wāq'ah*, 56:22, 35–6, 56; *Ṣūrat al-Nabā'*, 78:31, 33–4.
257. *Ṣūrat al-Tūr*, 52:24; *Ṣūrat al-Wāq'ah*, 56:17; *Ṣūrat al-Dahr*, 76:19.
258. The names of the gates are: *Bāb al-Salāh*; *Bāb al-Jihād*; *Bāb al-Sadāqah*; *Bāb al-Rayyān*; *Bāb al-Hajj*; *Bāb al-Aymān*; *Bāb al-Dhikr*; *Bāb al-Kāzīmīn al-Jayz wal-'Afin 'an al-Nās*.
259. *Ṣūrat Yūnus*, 10:25.
260. *Ṣūrat al-Taubah*, 9:72; *Ṣūrat al-Ra'd*, 13:23; *al-Fātir*, 35:33.
261. *Ṣūrat al-Mā'idah*, 5:65; *Ṣūrat Yūnus*, 10:9; *Ṣūrat al-Hajj*, 22:56.
262. *Ṣūrat al-Furqān*, 25:15.
263. *Ṣūrat al-Najm*, 53:15.
264. *Ṣūrat al-Ankabūt*, 29:64.
265. *Ṣūrat al-Kahf*, 18:107; *al-Nūr*, 23:11.
266. *Ṣūrat al-Zukhruf*, 43:70–3.
267. Tirmidhi, *al-Jami' al-Ṣaḥīḥ*, vol. 2, 138.
268. See complete description: *Mishkat al-Masabih*, volume 3, 83–97.
269. Tirmidhi, *al-Jami' al-Ṣaḥīḥ*, volume 2, 35–40.
270. Ghazzali, *Ihya' 'Uloom al-Dīn*, Volume 4, 4.430–1.
271. *Ṣūrat al-Baqarah*, 2:25; *Ṣūrat al-Nisā'*, 4:57; *Ṣūrat Hūd*, 11:23; *Ṣūrat Muḥammad*, 47:15.
272. *Ṣūrat al-Tūr*, 52:24; *Ṣūrat al-Wāq'ah*, 56:17; *Ṣūrat al-Dahr*, 76:19.

273. The word comes from the Jewish word *Gehinom*.
274. *Ṣaḥīḥ Bukhārī*, 2:23:445; 8:73:73; 8:73:126. *Ṣaḥīḥ Muslim*, 001:0414. *Ṣūrat al-ʿImrān*, 3:56, 131; *Ṣūrat al-Nisāʾ*, 4:13–4, 55–56; *Ṣūrat al-Māʾidah*, 5:10, 36–37; *Ṣūrat al-Aʿrāf*, 7:36–38; *Ṣūrat al-Anfāl*, 8:13–14; *Ṣūrat al-Taubah*, 9:49, 63, 68; *Ṣūrat Yūnus*, 10:7–8; *Ṣūrat Hūd*, 11:15–17; *Ṣūrat Al-Raʿd*, 13:5, 12–13; *Ṣūrat Al-Kahf*, 18:29; *Ṣūrat Maryam*, 19:86–87; *Ṣūrat al-Anbiyāʾ*, 21:97–100; *Ṣūrat al-Ḥajj*, 22:19–22; *Ṣūrat al-Muʾmin*, 40:70–74; *Ṣūrat al-Dukhān*, 44:40; *Ṣūrat al-Zukhruf*, 43:74–77; *Ṣūrat al-Tūr*, 52:1–16; *Ṣūrat al-Wāqīʿah*, 56: 51–56; *Ṣūrat al-Rahmān*, 55:41–44; *Ṣūrat al-Ḥashr*, 59:16–17; *Ṣūrat al-Mulk*, 67:5–11; *Ṣūrat al-Ḥāqqah*, 69:30–37; *Ṣūrat al-Maʾārij*, 70:14–17, 38–40; *Ṣūrat al-Muzzammil*, 73:11–13; *Ṣūrat al-Dahr*, 76:3–4; *Ṣūrat al-Mursalāt*, 77:28–37; *Ṣūrat al-ʿAbāsa*, 80:39–42; *Ṣūrat al-Bayyīnah*, 98:6.
275. *Ṣūrat al-Hijr*, 15:43–4.
276. *Ṣūrat al-ʿImrān*, 3:10; *Ṣūrat al-Nisāʾ*, 4:145; *Ṣūrat al-Jinn*, 72:14–5.
277. *Ṣūrat al-Baqarah*, 2:24, 39; *Ṣūrat al-Aḥzāb*, 33:64–6; *Ṣūrat al-Zukhruf*, 74–5; 77:31–2.
278. *al-Aʿrāf*, 7:36; *al-Bayyūnah*, 98:6; *Ṣūrat al-Baqarah*, 2:174; *Ṣūrat al-Nisāʾ*, 4:10, 56, 93; *Ṣūrat al-Taubah*, 9:63; *Ṣūrat Yūnus*, 10:52; *Ṣūrat Ibrāhīm*, 14:15–7; *Ṣūrat Banī Isrāʾīl*, 17:18; *Ṣūrat al-Muʾmin*, 40:69–73; *Ṣūrat al-Qamar*, 54:47–8; *Ṣūrat al-Nāziʿah*, 79:38–9; *Ṣūrat al-Burūj*, 85:10.
279. *Ṣūrat Ibrāhīm*, 14:50; *Ṣūrat al-Ḥajj*, 22:19–21; *al-Muʾminūn*, 23:103–4.
280. *Ṣaḥīḥ Bukhārī*, 1:2:28; 2:23:445; 4:54:482, 4:54:512; 4:54:483; 4:54:487; 4:55:567; 4:55:608; 4:56:667; 4:56:723; 7:69:538; 8:76:494; 6:60:371, 6:60:373; 8:73:73; 8:76:562; 8:76:566, 8:76:567; 8:76:569; 8:76:587. *Ṣaḥīḥ Muslim*, 1:0045; 1:0199; 1:0259; 1:0284; 1:0398; 2:0464; 4:1926; 5:2163; 6:2570, 6:2572; 23:4962; 24:5209; 24:5310; 37:6665–6. *Sunan Abu Dawud* 2:0427; 2:2705; 3:4686; 8:1480; 41:4895, 41:4896; 41:5220. *al-Ghazali, Iḥyāʾ ʿUlūm al-Dīn*, vol. 1, 64, 124; vol. 2, 59, 202; vol. 3, 102, 249–50, 270; vol. 4, 34, 119, 388, 431.
281. *Ṣūrat Luqmān*, 31:34.
282. *Ṣūrat al-Mudathir*, 74:38.
283. *Ṣūrat al-Anbiyāʾ*, 21:107.
284. *Ṣūrat al-ʿImrān*, 3:18; *Ṣūrat al-Raʿd*, 13:30.
285. *Ṣūrat al-Nisāʾ*, 4:103; *Ṣūrat Hūd*, 11:114; *Ṣūrat Banī Isrāʾīl*, 78–81; *Ṣūrat Tā Hā*, 20:130.
286. *Ṣūrat al-Taubah*, 9:60.
287. *Ṣūrat al-Dhāriyāt*, 51:19; *Ṣūrat al-Maʾārij*, 70:24–5.
288. *Ṣūrat al-Baqarah*, 2:187.
289. *Ibid.*, 2:158, 198; *Ṣūrat al-Māʾidah*, 5:95–8.
290. *Misri, ʿUmdat al-Sālik, Reliance of the Traveller*. 270–2.
291. *Ibid.*, h 8:14.
292. *Ibid.*, h 8:18.
293. *Ṣūrat al-ʿImrān*, 3:189.
294. *Ṣūrat al-Aʿrāf*, 7:158.
295. *Ṣūrat al-Baqarah*, 2:193; *al-Anfal*, 8:39.
296. *al-Taubah*, 9:33; *Yūsuf*, 12:101; *al-Anbiyāʾ*, 21:107; *al-Fath*, 48:28; *al-Saff*, 61:9.
297. *Ṣaḥīḥ Bukhari*, 4:56:704.

298. Tabari, *Ta'rikh al-Rusûl wal-Mulûk*, vol. 9: The Last Years of the Prophet, 69.
299. Ibn Sa'd, *Kitāb al-Tabaqāt al-Kabīr*. Vol. 1., 2.
300. *Ṣūrat al-Nisā'*, 4:115; *Ṣūrat al-Mā'idah*, 5:72–3; *Ṣūrat Yūnus*, 10:69–70; *Ṣūrat al'Anqabūt*, 29:68; *Ṣūrat Yā Sin*, 36:64–5.
301. *Ṣaḥīḥ Bukharī*, 9:88:174.

## *al-Walā' wal-Barā'*—Islam and the Other

Islam is the most ethnocentric religion and political culture. It differentiates the world in *Dār al-Islām* against *Dār al-Harb*; between the good and righteous society and the bad and unclean society; in *Dār al-Wilāyah* against *Dār al-Kufr*. It is *Halāl* against *Harām*; it is *al-Ma'rûf* against *al-Munkar*; it is the right against wrong; it is the pious against the evildoers; and it is Paradise or Hell.

That is exactly where the doctrine of *al-Walā' wal-Barā'* operates. Since everything in Islam is so perfect, it is clear that everything out of Islam is so unclean and denied and from that Islamic ethnocentric differentiation emerges. *al-Walā' wal-Barā'* means the total loyalty to Islam and the total disavowal and enmity to the other. It has become one of Islam's main foundations and of paramount importance, directly representing *Imān*, second only to *Tawhīd*, the oneness of Allah. It is "one of Islam's main foundations" and "of paramount importance." The total allegiance and love are only to be given within the Islamic community, and rejection, hate, and enmity against the other is commanded, based upon Qur'an foundations.

What are the Qur'anic foundations of the doctrine of *al-Walā' wal-Barā'*? Allah is the friend of those who believe, and leads them out of darkness into light; while the patrons of infidels are idols and devils who lead them from light into darkness, and therefore, they are the residents of Hell, and forever abide there.<sup>1</sup> Allah does not love the infidels, because enmity and hate are the constant situation between them and the believers.<sup>2</sup> They are the enemy and the believers should not take infidels as their friends.<sup>3</sup> This order holds as long as the infidels do not go out of their homes in the way of Allah. If they do not, not only Muslims are forbidden to befriend them or become Allies, but they must seize the infidels wherever they are and kill them.<sup>4</sup> There is nothing positive in the Qur'an for non-Muslims who are all infidels, and

at the same time there are 527 verses that are intolerant to the infidels,<sup>5</sup> and 109 verses calling on Muslims to make war on the infidels.<sup>6</sup>

This command also holds for Jews and Christians, because they act in opposition to Allah and his Apostle, and Allah does not guide the unjust.<sup>7</sup> The command of *al-Walā' wal-Barā'* is so crucial that it is even forbidden for the Muslims to take their own family, fathers, and brothers as friends and guardians—if they love infidelity more than belief in Islam.<sup>8</sup> It also appears in the *Hadīth* and the *Sīrah*: even one's own relatives should not be taken as friends if they are not Muslims.<sup>9</sup>

“O Muslims, take not my enemies as friends, offering them kindness when they reject Allah, the Prophet Muhammad, and his Qur'an. And whoever does that, then indeed he has gone (far) astray. You have come out to fight in my cause, seeking my acceptance so do not be friendly with them, even in secret.”<sup>10</sup>

“Muslims are one *Ummah* to the exclusion of all men. Believers are friends of one another to the exclusion of all outsiders.”<sup>11</sup>

The *al-Walā' wal-Barā'* doctrine is probably originated from the Arab social life of the tribal system, in which division and fragmentation were, and still are, most salient in Arab socio-political history.<sup>12</sup> However, what is important is that the tribal identity was passed on to the religious sphere, to the *Ummah*, although its social frameworks are essentially tribal.<sup>13</sup> The construct of love and loyalty to the extended family and the *Hamula* (clan); and the suspicion and hatred toward the other have evolved into the Islamic *Ummah*, to become a super-tribe according to religious linkages.<sup>14</sup>

In his introduction to the book of Sheikh Muhammad al-Qahtani, *al-Walā' wal-Barā'*, Sheikh Abdar Razāq Afifī, Deputy President of the Department of Guidance and Member of the Board of the Great 'Ulamā' of Saudi Arabia, declares:<sup>15</sup>

“The subject matter is of paramount importance and utmost interest: firstly, it is concerned with one of Islam's main foundations, which has two major prerequisites of true faith: *al-Walā'* is a manifestation of sincere love for Allah, his prophet and the believers; *al-Barā'* is an expression of enmity and hatred towards falsehood and its adherents. Both are evidence of *Imān*. Secondly, it has been written at a very crucial time where Muslims are no longer aware of those qualities which distinguish the believers from the non-believers; their faith

has become so weak; and they have taken the disbelievers as their friends, while displaying enmity towards the believers.”

Ibn Taymiyya, the medieval exegete, one of the most influential authorities among the *Wahhābīyah* and *Salafīyah* Jihadist groups, has referred to the issue:

“Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many.”<sup>16</sup>

Ibn ‘Abd al-Wahhāb’s concept of *Takfīr*, includes the command that anyone who does not show sufficient levels of *Walā’*, allegiance, to “true Muslims” or adequate *Barā’*, rejection of “non-Muslims,” are at risk of committing apostasy and becoming non-Muslims. The *Salafi-Jihadi* and the *Salafi-Takfīrī* adapted this concept to their own belief so that they have the divine right to judge other people’s levels of *Walā’* to Muslims and *Barā’* of non-Muslims, and to kill them.<sup>17</sup>

Abd al-‘Azīz bin Bāz, former Chief *Mufti* of Saudi Arabia, had issued a *Fatwah* before the second Gulf war, prohibiting seeking help from the *Kuffār* in Jihad. He also urges the Muslims that Allah has made it obligatory to hate the non-Muslims and to show animosity toward them. Allah calls the People of the Book to believe in him and his messenger, and whoever rejects this call is a *Kāfir*.<sup>18</sup>

Ayman al-Zawāhirī mentions in the introduction to his book:<sup>19</sup>

“We believe that the greatest challenge facing Islamic faith in this age is the threat of deviation from allegiance to believers and animosity of the *Kuffār*.”

### *al-Walā' wal-Barā' by the Tawhīd*

A second aspect to prove the importance of *al-Walā' wal-Barā'* is when the Muslims solemnly declare the *Tawhīd*: *La Illāha ila-llāh* (there is no god but Allah), it means they clearly state that all other religions are denied, sinful, and unlawful.<sup>20</sup> The basis of this is that in Arabic God is called *al-Ilāh*<sup>21</sup> who is differed from Allah, hence the *Tawhīd*.

This religious oath is the affirmation of *Tawhīd*; the belief of the heart and the confirmation of the tongue; it is obedience and submission. Moreover, it is followed by the belief that Muhammad is Allah’s messenger as the last and the seal of all prophets. There is no ruling

more apparent and significant as the ruling of *al-Walā' wal-Barā'* in the Qur'an.<sup>22</sup> Ibn Taymiyyah has interpreted:

"It is not possible to achieve complete happiness by loving Allah, except by the full rejecting all other things. This is what the words, "There is no god but Allah" mean; this is the spirit of *Dīn*."<sup>23</sup>

Islam should be adhered to and become the only legitimate religion on earth. Those who disobey Allah and his messenger will be led into the torment of Hellfire to live there forever. *Tawhīd* will never be achieved on earth until the believers apply the doctrine of *al-Walā' wal-Barā'*, by total following of Muhammad's way of life, *al-Sirāt al-Mustaqīm*. This declaration of faith requires the believers to love and to hate only for the sake of Allah and his messenger; to ally and to declare enmity for the sake of Allah and his messenger; and to follow in total submission for the sake of Allah and his messenger.

### *al-Walā' wal-Barā'* by the Prayer

The third source to prove the importance of *al-Walā' wal-Barā'* is from the prayers.

The *Fatiḥah* is the first *Ṣūrah* of the Qur'an, and the prayer of Islam. A Muslim who prays the five daily prayers, recites the *Fatiḥah* seventeen times in the course of the prayers. In each of the five daily prayers, Muslims declare the total allegiance and submission to Islam and objection to the other, as appears in *al-Fātiḥah*:

"In the name of Allah, the beneficent, the merciful. All praise is due to Allah, the Lord of the worlds; the beneficent, the merciful; master of the Day of Judgment. You alone we worship and to you alone turn for help. Guide us to the straight path, the path of those whom you have favored, not of those against whom there is wrath, nor of those have gone astray."

"*Bismi Allāhi al-Rrahmāni al-Rrahīmi; al-Hamdu lillāhi Rabbi al-'Aālamin; al-Rrahmāni al-Rahīmi; Māliki Yawmi al-Dīni; Iyyāka Na'abudu wa-Iyyāka nasta'ainu.*"

"*Idīna al-Sirāt al-Mustaqīm; Sirāt alldhīna Na'amta 'Alayhum, Ghayr al-Maghḏūb 'Alayhum walal-Dāliin.*"

What is important is to identify those referred to in verse seven: "not of those against whom there is wrath, nor of those have gone astray." Tabari (838–923), in his *The Commentary on the Qur'an*, cites *Ṣūrat al-Mā'idah*, 5:60, which name the Jews as those with whom Allah is



angry; and 5:77, which name the Christians as those who go astray from the right path.

Say: "Shall I inform you who will receive the worst chastisement from Allah? They who were condemned by Allah, and on whom fell his wrath, and those who were turned to apes and swine, and those who worship the powers of evil. They are worse situated, and have gone further astray from the right way."<sup>24</sup>

Tell them: "O people of the Book, do not overstep the bounds of truth in your beliefs, and follow not the wishes of a people who had erred before, and led many others astray, and wandered away from the right path."<sup>25</sup>

The classic Qur'anic commentator, Ibn Kathir, explains that "the two paths Allah describes here are both misguided," and that those "two paths are the paths of the Christians and Jews." The Jews abandoned practicing the religion, while the Christians lost the true knowledge. The path of the Muslim believers is knowledge of the truth and abiding by it. Muhammad al-Hilali and Muhammad Khan cite *Hādīth* by al-Tirmidhi and Abu Dawud; narrated by Adī bin Ḥatim:

"I asked Allah's Messenger about the statement of Allah 'not (the way) of those who earned your anger,' he replied: 'They are the Jews; 'and 'not those who went astray,' he replied: 'they are the Christians.' On p. 12, they proclaim: 'The way of those on whom you have bestowed your grace, not of those who earned your anger (such as the Jews), nor of those who went astray (the Christians).'"<sup>26</sup>

Ibn Kathir also refers verses 5:60 and 5:77 to explain the meaning of 1:5–7.

"These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. . . . Imam Ahmad recorded 'Adī bin Ḥatim that Muhammad said: 'those who have earned the anger are the Jews and those who are led astray are the Christians.'"<sup>27</sup>

Qurtubi's continues Tabari's interpretation:

"Those with anger on them are the Jews and the misguided are the Christians . . . The explanation is also attested to by the Almighty who says about the Jews, 'They brought down anger from Allah upon themselves' (2:61; 3:112) and 'Allah is angry with them' (48:6). He says about the Christians that they, 'were misguided previously and have misguided many others, and are far from the right way' (5:77)."<sup>28</sup>

Indeed, this is the eternal curse upon Jews and Christians from Allah. Those who have incurred Allah's wrath are the Jews, and those who go astray are the Christians. It also refutes the current Islamic diplomacy of deceit (*Da'wah*) as if the Jews and Christians, being *Ahl al-Kitāb*, are not considered among the *Kuffār*. There are two distinct situations concerning this issue of *Ahl al-Kitāb* verses *Kuffār*: the first, under Islamic rule and only under Islamic rule, Jews and Christians are considered *Ahl al-Dhimma*, People of Protection, in which the government protects religious minorities in binding terms. The second, if Jews and Christians are outside *Dār al-Islām*, when they are not under Islamic rule and reside in *Dār al-Ḥarb* territories (as the Jews in the State of Israel) then the status of *Ahl al-Dhimma* is immediately abolished and they are considered and treated as *Kuffār*.

### *al-Walā' wal-Barā' and the Kuffār*

The issue of the *Kuffār*, infidels, is one of the most important in the Qur'an. One should understand: there are no unbelievers or disbelievers in the Qur'an but only *Kuffār* or *Kāfirun*, infidels. It is also true when referring to Allah as God, while Islam utterly denies it, as there is no God but Allah. Moreover, many English translations of the Qur'an are misleading by the names attached to it. It is not "The Glorious Qur'an," and not "The Holy Qur'an," even not "The Noble Qur'an." The Arabic original name is *al-Qur'ān al Karīm*, "The Honorable Qur'an," and that is what the name should be.

The amount of verses devoted to the *Kuffār* is huge, even inconceivable: 64% of the total Qur'an (Meccan: 68%; Medinan: 57%); *Sīrah*: 81%; *Hādith*: 37%. That is 61% of the *Shari'ah* is devoted to the *Kuffār*.<sup>29</sup> The Qur'an makes it clear that Islam is not about universal brotherhood, but about the brotherhood of believers only under Islamic *Ummah*,<sup>30</sup> and the total denunciation of the other.<sup>31</sup> As it is elaborated in the introduction, Islam is perfect and represents the best of life here and in the hereafter. There is nothing to look out outside Islam and that is why humanity must embrace Islam wholeheartedly. The world will be much more perfect; humanity much more happy; and even the plants and animals will flourish and thrive under Islam. This is apparent in the interview of Ayat Allah Kamil, a Palestinian woman who tried to carry out a homicide bombing:<sup>32</sup>

"My deep belief and wishes that the whole world becoming Islamic, a world in which we all live in peace, joy, and harmony, all of us, human

beings, animals, flowers, plants, and stones. Islam will bring peace to vegetables and animals, the grass and the stones . . . And you will be able to remain Jewish, whatever you want; it doesn't matter, but only in an Islamic world."

To clarify this differentiation, there are numerous of verses in the Qur'an alone that describe this reality. Many verses tell the Muslims to kill the *Kuffār* and be harsh to them. The *Kuffār* have no rights at all and should not be treated in the same way that Muslims are to be treated. If fact they are almost not human at all.

The *Kuffār* are the vilest animals and beasts; they are the worst of creatures and demons, perverted transgressors and partners of *Satan*.<sup>33</sup> Jews are the worst, as they are despised and hated people; therefore, they become apes and swine.<sup>34</sup>

- The *Kuffār* are to be beheaded. Muslims must strike off their heads and their fingertips.<sup>35</sup> This is the rule: when Muslims meet the infidels in the battleground, they are ordered to smite the necks so that they overcome them.<sup>36</sup>
- The *Kuffār* are to be terrorized. Muslims are to cast terror into the hearts of the infidels, because they set up against Allah other illegitimate gods; hence, their abode is the Hellfire.<sup>37</sup> Terror is executed by striking off the heads of the infidels.<sup>38</sup> The Jewish tribes have also suffered terror, enslavement of children and women, ethnic cleansing, and genocide.<sup>39</sup>
- The *Kuffār* are to be annihilated until the religion of Allah is the only one. The *Kuffār* are to be killed wherever they are found, and be driven away from their places, since persecution is severer than slaughter. Muslims are obliged to seize them wherever they are, to fight and to slay them until there is no persecution, and religion is only Allah's.<sup>40</sup> This commandment includes not only the infidels and the idolaters, but also the hypocrites and the polytheists as their abode is Hellfire. Its ultimate exposure appears in *Śūrat al-Taubah*, 9:5

"When the sacred months have passed away, slay the idolaters wherever you find them . . ."<sup>41</sup>

- The *Kuffār* are to be burned in Hellfire. Whoever does not believe in Allah and his Apostle, then surely Allah have prepared burning fire for the infidels. The infidels are the fuel of the fire<sup>42</sup>; as oft as their skins are thoroughly burned, and in the fire shall they abide. There are cut out garments of burning fire which shall envelope them and boiling water shall be poured over their heads.<sup>43</sup> It is the infidels' recompense to have hellfire, because they held Allah's communications and his apostles in mockery, and because they do not fight in Jihad in the way of Allah with their property and their lives.<sup>44</sup>

- The *Kuffār* are to be crucified. The punishment of those who wage war against Allah and his apostle and fight to make mischief in the land is they should be murdered or crucified or their hands and their feet should be cut off on opposite sides.<sup>45</sup>

Now it is understood why the Qur'an tells Muslims to be compassionate with one another but ruthless to the *Kuffār*; it is commanded that the *Kuffār* must not be taken as friends. "Hostility and hate" exist between them forever until the *Kuffār* "believe in Allah alone." Allah will never grant them guidance and good tidings, as they are unclean disgraced people who wish to extinguish the light of Allah. The *Kuffār* are hated, evil losers, and cursed people.<sup>46</sup>

Allah makes whom he pleases err and he guides whom he pleases. He has placed chains on their necks and veils over their hearts lest they should understand the message and heaviness in their ears. He has made before and behind them a barrier and covered them over so that they do not see.<sup>47</sup>

"The Messenger of Allah [said] 'Do not keep company with anyone but a believer and do not let anyone eat your food but one who is pious.'"<sup>48</sup>

"O you who believe, take not my enemies and your enemies as friends offering them love even though they have been heretic in the truth and come to you."<sup>49</sup>

Bernard Lewis has put it eloquently:<sup>50</sup>

"Islam is still the ultimate criterion of group identity and loyalty. It is Islam that distinguishes between self and other, between insider and outsider, between brother and stranger . . . the ultimate definition of the other, the alien outsider and presumptive enemy, has been the *Kāfir* . . ."

Here is the Islamic logic to declare clearly that its aim is to subjugate the world<sup>51</sup>; that its utmost goal is the establishing of a world Islamic *Ummah*<sup>52</sup>; and that it makes the attainment of its political goals a religious duty.<sup>53</sup> Since Allah's word must be superior,<sup>54</sup> and man-made laws are deemed to be sinful and tyrannical, they must be replaced by the *Sharī'ah*. It is the perfect law of Allah that all humanity must embrace as the basis of the perfect life in a perfect world.

According to Ibn Taymiyya:

"Since lawful warfare is essentially Jihad and since its aim is that the religion is entirely for Allah [2:189, 8:39] and the word of Allah is

uppermost [9:40], therefore, according to all Muslims, those who stand in the way of this aim must be fought. Whosoever contends with Muhammad, it means heresy that deserves death.”<sup>55</sup>

### **The Other: Noncombatants and Civilians in the *Shari'ah***

Analyzing the characteristics of longstanding Islamic history and contemporary warfare and its *modus operandi*, legal scholars astutely noted that operations manifested with consistent, what we call today, extensive war crimes. However, the problematic aspects enveloped in the challenge of waging warfare in densely populated areas have never been raised before in any Muslim and Arab country under the rule of the Islamic *Shari'ah*. This is because from the Islamic perspective, this topic is both irrelevant and a nonissue. The reason for this is clear: From religious and cultural perspectives, the issue of a just war, as it is perceived in the West, and the moral dilemmas that it raises, simply do not exist in Islam. To Muslims, it is beyond doubt that Islam is correct, just, and ethical in every respect and always exemplifies supreme and absolute virtue. Islam is righteous as Allah promised, and that is why it wins. Islam wins, and that is the proof it is righteous.

Majid Khadduri<sup>56</sup> analyzed and explained this phenomenon brilliantly: Islam does not believe in “conquering” foreign territories; instead, there is only *Futūḥāt*, opening and introducing the world to the light of Islam and delivering the infidels from the darkness in which they live. This is why the Muslim regimes have never expressed any remorse, or apologized for their past conquests or for their present violence, because this is a positive phenomenon designed to bring the light and give joy to the infidels. The Islamic Empire, established following the imperialistic conquest of the area stretched from East India to Spanish Andalusia and was the outcome of the Arabization and Islamization of the indigenous natives. This is how the Middle East, which was largely Christian, became largely Muslim-Arab, with Christians today becoming an extinct species. Before that, the Middle East was mainly Pharaonic; Phoenician; Babylonian; Ugarit; Chaldean; Jewish; and Berber in North Africa. Iran was Sassanid; Turkey, Afghanistan, and Pakistan were Buddhist. Most of these peoples have perished, or come to near extinction under Islam.

From here one can understand, unlike the culture and scientific approach in the West, which advocates skepticism, self-criticism, and even self-blame, these attitudes simply do not exist in the Islamic religious system. The faithful always avoid evil and always pursue

absolute good.<sup>57</sup> Consequently, there is no room for moral or conscientious considerations in reference to infidels and there is no reason to feel empathy toward them.<sup>58</sup> By its innate essence, Islam is perceived globally superior and perfect, with the destiny to bring Allah's light to all humanity. Everything it does and operates is pure, just, right, and good, by definition. It therefore does not engage in self-criticism over the actions or behavior of the faithful Muslims, as they are the epitome of perfection.

By virtue of being absolute axioms, these Islamic notions are beyond proof. Islamic epistemology is clear and decisive: Good and evil do not exist by themselves, but they are as Allah proclaimed them. Allah does not decree or prohibit certain behaviors or actions because they are good or evil; the actions are good or evil because Allah defined them as such. This is the most supreme and exclusive value in Islam, and it is the behavioral guideline of the faithful. Therefore, all Judeo-Christian moral values are in fact irrelevant. That is why the Free World does not understand, does not comprehend, and cannot stretch over to meet with Arab Islamic political culture, and stumbles again and again in dealing with it.

Moreover, since the Islamic view is absolutely clear and totally ethnocentric, everything is perceived in unqualified terms of black and white, Islam being the pure good, while all the other belief systems are the pure evil. Islam divides the world in two: *Dār al-Islām* against *Dār al-Ḥarb*, the good and just society versus the evil and impure society; the absolutely righteous society and behavior compared to the ultimate evil of the infidels. It is in fact the Islamic Heaven against the others' Hell. That is why Muslim are commanded to fight evil and eradicate it. That is why they do not have any guilt or remorse, they do not feel an compassion while destroying their enemies.

The operative expression of this juxtaposition becomes evident in the centrality of the *al-Wallā' wal-Barā'* approach. Senior Muslim clerics have ruled that this is the most important manifestation of the Islamic faith, the elements which are in fact mandatory religious commandments for the believers. To be a loyal Muslim means to demonstrate absolute servility and devotion to Allah.<sup>59</sup> Submission is the uppermost, and it leads to a life of happiness and joy in this world and the hereafter.<sup>60</sup> On the other hand, to be an infidel means to lead a life of depravity, corruption, and misery in this world and to be condemned to Hellfire in the world beyond. Here is the source of

the unconditional willingness to kill and die for Allah. The verses of the Qur'an assert that:

"Anyone fighting for Allah, whether he dies or is victorious, we will give him great rewards.<sup>61</sup> They fight for Allah, they kill and are killed."<sup>62</sup>

Moreover, two verses in the Qur'an affirm that, beyond the luxurious life that the *Shuhadā'* will enjoy in Heaven and the virgins that await them there, they shall enjoy eternal life on Allah's side:

"Do not say to those who were killed for the sake of Allah that they are dead. They are alive but you do not perceive it."<sup>63</sup>

"Do not think that those who were killed for the sake of Allah are dead. No, they are alive alongside their Lord and are sustained and provisioned by Him."<sup>64</sup>

This is the basis for the win-win situation that is so profoundly characteristic of Islam. The Muslims justifiably defeat the infidels, as this is their destiny, and this emanates from the natural and proper world order. Therein lays the basis for the diametrically opposed attitude toward death in Islam as against the Western idea. In contrast with the Jewish or Christian faiths,<sup>65</sup> in Islam not only is man not made in God's image, but this very perception in fact constitutes *Bida'h*, blasphemy or pure and unadulterated heresy. Life is consequently not sacrosanct. This is why Muslim leaders, from Osama Bin Laden and Ayman al-Zawahiri to Baghdadi, "*Khalīfah Ibrāhīm*," and all others assert: We will defeat you and rule the world because you love and sanctify life, whereas we venerate death. The theological basis for this Islamic view can be found in the superlative descriptions of the luxurious life in Heaven in both the Qur'an and the *Hadith*. It underlies Muslim fighters' motivation and follows the *Hadith*:

"Umar sent the Muslims to fight the infidels and said to them, wherever you go, tell the infidels: 'our prophet commanded us to fight you until you accept Allah alone or pay us the *Jizyah*. And our prophet told us that any one of us who dies in the war is a *Shahīd* who will go straight to paradise and live a luxurious life of happiness and fame, and those of us who survive will be your masters."<sup>66</sup>

That is why all acts of violence and terrorism require the authorization of a religious ruling (*Fatwah*) to clear the way to Heaven for the believers. Meanwhile, as they carry out these acts, the faithful must



recite: “*Allāhu Akbar*” (Allah is the greatest). This is the ultimate manifest proof that according to Islam, every such act is positively just and ethical, requiring no checks, doubts, and criticism, since its religious foundation can be found in the Qur’an and/or the *Hadīth*.

Further validation can be found in the writings of the historian, Tabari:

“The Arabs are the noblest people of all, with the finest pedigree. They are the most progressive and prominent people, and matchless in their actions. We fight others until everyone believes in Allah. He who believes in Allah and his messenger protects his life and secures his possessions from our wrath. As for the infidels, we will forever wage war on them for the sake of Allah. The killing of infidels is a trivial matter for us.”<sup>67</sup>

Ibn Khaldūn (1332–1406), from the Maliki School, asserted that:

“In the perception of the Muslim community, Jihad is a religious duty because of the universal nature of the mission of Islam and the obligation to convert everyone to Islam, whether through persuasion or by force. Islam is religiously obligated to attain sovereignty over all the nations of the world.”<sup>68</sup>

Ibn Taimiyya (1263–1328), from the *Hanbali* School, defined this in similar terms in his commentary on verse five of *Sūrat al-Taubah*:

“Because warfare against the infidels is legal and legitimate, and because it is in essence jihad for the sake of Allah; because its goal is to demonstrate that Allah’s destiny is to rule the world; and because Allah’s word is of necessity categorically supreme, therefore all the legal schools agree that it is an obligation to fight and kill those who stand in the way of Muslims operating to attain these goals.”<sup>69</sup>

Ibn Kathir (1301–73), one of the most authoritative interpreters of the Qur’an, along with the al-Jalalayn, wrote this about verse 9:29:

“It is therefore an obligation to call on all the nations of the world to accept Islam as the only legitimate religion. And regarding those who refuse to do so, or refuse to pay the *Jizyah*, it is decreed that they should be fought and killed.”

A prime expression of Muslim thinking can be found in the words of the Saudi preacher, Bassam ‘Alim:

“As a follower of the only true religion in the world, I have the most legitimate right to invade others’ territories in order to force the

*Sharī'ah* upon them. History clearly shows that the *Sharī'ah* is the supreme and most just for all civilizations. This is the true meaning of Jihad. We conduct Jihad in order to free people from the darkest enslavement in which they live, and we strive to bring them into the light of Islam.”<sup>70</sup>

Only after one understands Islam's cosmic view is it possible to deal with the question of the status of civilians during wartime. Islam's Schools of Jurisprudence (Maliki, Shafi'i, Hanbali, and Hanifi) explicitly aver that there is no hindrance to killing men, combatants, or civilians from among the infidels. The precedent for this can be found in the Qur'an, which states that Muhammad never took men in captivity but always slaughtered them, in accordance with the verse:<sup>71</sup>

“It does not behoove the prophet that he should take captives, until he fights and conquers the territory.”

As for women and children, there are some *Aḥādith* that lend to understanding that Muhammad prohibited the killing of women and children.<sup>72</sup> Tabari mentions some prohibitions against killing women and children, and he also says the Muslims did not kill minor children.<sup>73</sup> Abu Dawud says that in battle, Muslims can kill old men but not their children. They should not kill women and children or hired servants.<sup>74</sup>

However, all transmitters relate to the same situation. At the same time, those very sources also carry the following stipulation: Muhammad appointed Abu Bakr to lead night raids against the infidels and permitted to kill all of them, including women and children, because “they are part of them.”<sup>75</sup> The phrase “they are part of them,” says that there is no difference between adults and children, and that it is permissible to kill them on the battleground. At Khaybar, Muhammad ordered all the males who had not yet reached puberty to be slaughtered;<sup>76</sup> and Abu Bakr ordered Khalid bin al-Walid to execute every one of the Banu Hanifah over whose face had passed a razor.

That is why the Andalusian cleric and philosopher, Ibn Hazm (994–1064), stated categorically: “It is incumbent upon Muslims to hate all infidels and not leave even one of them alive.”<sup>77</sup> Tirmidhi, *al-Jami' al-Sahih* explains why it is not necessary to kill women and children: it is in the Islamic interest to take them captive and convert them to Islam in order to enlarge the pool of fighters. This is according to the Arab behavior of raids, Ghazawāt during the Jāhiliyah period, in which

women and children were the best booty to take. Therefore, to justify his view, Tirmidhi cites Muhammad's words:

"There is no community of people in the world from which you cannot bring me Muslims. Best of all, I love that you bring me their wives and children and that you kill all the men."<sup>78</sup>

Ibn Rushd (1126–98), a philosopher and legal expert from Cordoba, offered the following commentary on this quotation: As regards to women and children, there is a consensus that they must not be killed, but this holds true only if they are not in any way part of the infidels' war machine, and if, by keeping them alive, the intent is to bring them into Islam's fold. However, it is permissible to devastate a besieged city even if this implies killing its women and children. One is allowed to cut down the enemies' trees and raze their homes. All the legal schools of Islam agree.

Ibn Rushd condensed the opinions of the four Schools of Jurisprudence regarding 9:29 in *Sûrat al-Taubah* into the following viewpoint: Muslims are obligated to fight against infidels until they convert them to Islam or until they come under Islam's rule and are coerced to pay the *Jizyah* through humiliation. If the infidels turn down both of these options, the Muslims must wage Jihad against them.<sup>79</sup>

This verse (9:29) constitutes the basis for the famous *Hadîth*:

Muhammad said: "When you meet your enemies among the infidels, offer them three options, and whichever one they choose, make peace with them: Call on them to accept Islam. If they agree, make peace with them. If they refuse, call on them to come under the rule of Islam and pay the *Jizyah*. If they agree, make peace with them. If they refuse, wage a war of Jihad on them and kill them for the sake of Allah."<sup>80</sup>

The Maliki School forbids the killing of women and children, but notes that in the absence of any other alternative, one must kill all of them.<sup>81</sup>

The *Ḥanbali* School stipulates that women and children are invaluable property for Islam and better therefore they be taken captive and to Islamize them, as to broaden the reservoir of Muslims fighters and Islamic society. The *Hanifi* School prohibits only the killing of the elderly, arguing that Islam must spread and expand its pool of fighters, which includes women and children. The *Shafi'i* school, observed in Egypt, Syria, and among the Palestinians, takes the most radical view of the laws of warfare, asserting that Muslims must fight against all the infidels and kill them, citing the Qur'an verses 2:193, 4:89, and 9:5.<sup>82</sup>

This is the *Sharī'ah*'s general approach: It is permissible to kill men at all costs and from every aspect, regardless of whether they are civilians or soldiers - unless they convert to Islam. As for the ban on killing women and children, this depends on: (1) the interests of Islam and the situation on the battlefield; (2) whether the enemy society is indeed fighting against Islam; (3) the terms and circumstances as determined by the leaders of Islam. In his writings, in which he analyzed all aspects of the populations conquered by Islam, al-Mawardi (1058) summed up the matter succinctly.<sup>83</sup>

Indeed, the central focus of the Qur'an is on the absolute and burn-ing hatred toward the infidels. It is important to bear in mind that the Qur'an never mentions "non-believers," or "disbelievers," or "unbelievers," but only infidels (*Kuffār*, or *Kāfirun*). All those translations into English are erring, as there is a huge difference between "unbelievers" and infidels, apostates, idolaters, heretics. This is perhaps another example of how we are afraid to call a spade, a spade. In fact, 64% of the Qur'an, 81% of the *Sīrah*, and 37% of the *Hadīth* deal with the infidels. All told, 60% of the *Sharī'ah* is devoted to the infidels: They are infected liars and accursed sinners who manifest evil<sup>84</sup>; the infidels are animals and beasts in league with Satan. It is therefore a believer's duty to chop off the heads of infidels,<sup>85</sup> inflict terror and violence upon them,<sup>86</sup> annihilate them,<sup>87</sup> burn them in the fires of Hell,<sup>88</sup> and crucify them.<sup>89</sup> Allah's curse be upon all infidels forever. There is no going back on this.<sup>90</sup>

Hence also the centrality of the Islamic notion of *al-Walā' wal-Barā'*, which is expressed in the Islamic *Tawhīd*, or the declaration of the faith: *la Ilāha illa-llāh*,<sup>91</sup> *wa-Muhammad Rasūl Allāh*.<sup>92</sup> In other words, all other Gods are disdained and not legitimate, as they are the manifestation of heresy, which is punishable by death. Many Qur'an verses make it clear that no other Gods can be associated with Allah.<sup>93</sup> Obviously, then, the Muslim's Allah cannot be the Judeo-Christian God.

The Islamic prayer of *Sūrat al-Fātiḥah* (1:5–7), which Muslims recite at least seventeen times at the five daily prayers includes the evocation: "Guide us to the straight path—the path of those upon whom you have bestowed favor, not of those who have evoked [your] anger or of those who are gone astray." In other words, in all of their daily prayers, the Muslims dissociate themselves from the Jews and Christians, and assert that those people are sinners. Finally, this phenomenon is expressed in the Muslim perception of superiority over all infidels, evincing a manifest racist attitude.<sup>94</sup> It is Islam's destiny to subjugate the world and this is the natural world order.

Taking part in Jihad is the utmost recommended action for the Muslim believer:

Muhammad said: “No one who died and found virtue by Allah’s side would want to come back to this world, even if he is promised the entire world and everything in it, except for the *Shahīd*, who, upon seeing the superiority of Jihad, would want to come back to this world to be killed again and die as a *Shahīd* in the name of Allah.”<sup>95</sup>

Muhammad said: “Not one of those who entered paradise wants to return to the world, even if he receives all that this world has to offer, other than the *Shahīd*, who wants to come back to the world and become a *Shahīd* ten more times for the sake of the honor that would be bestowed upon him.”<sup>96</sup>

Muhammad said: “Without a doubt, I would want to fight for Allah and be a *Shahīd*, to come back to life and be a *Shahīd* again and again and again.”<sup>97</sup>

This is the best phenomenon that can befall humanity, and it will come about thanks to Islam. It is therefore in humanity’s best interests to rush to embrace Islam of its own free volition. Hence the statement by King Abdullah of Saudi Arabia:<sup>98</sup>

“We have no need for democracy; we have no need for political parties; we do not need the West’s human rights; and we do not need the West’s freedom of expression. What we do absolutely need is the Qur’an. It governs our life perfectly. It is the best legislation in the history of mankind. It expresses Allah’s sublime words and the absolute and eternal values.”

The Islamic attitude toward “the other” stems from its perception of its own “self” as the manifestation of the absolute supremacy of Islam and the Muslims over the infidels who are the epitome of evil. Everything is designed to promote Islam to reign over the world for the sake of Allah. This is the meaning of Islam’s just war.

### **The Other: Judaism and Christianity**

The Qur’an says that all other religions as such are cursed by Allah.<sup>99</sup> About 19% of the Qur’an is devoted to the violent conquest and subjugation of non-Muslims. The Qur’an specifically addresses Christians, Jews, Polytheists, and atheists. It is very specific about the inferiority, loathsomeness, and abhorrence of all other faiths.<sup>100</sup> Muslims must fight the infidels and the hypocrites until there is no

more *Fitnah*, unbelief, and the religion is all for Allah.<sup>101</sup> Polytheists, who are worse infidels, for they join idols,<sup>102</sup> or false gods to Allah,<sup>103</sup> or invent lies about him,<sup>104</sup> or deny Allah,<sup>105</sup> or change even one word of Allah's book,<sup>106</sup> or do not believe in Muhammad,<sup>107</sup> are to be "seized wherever found and slain with utmost strenuousness and a slaughter."<sup>108</sup> Atheists are even worse than believing in idols and therefore must be put to death.<sup>109</sup> Hypocrites, those Muslims who pretend to be devoted, but refuse to fight in the way of Allah, are in fact not Muslim believers and therefore must be destroyed.<sup>110</sup> Muslims are ordered to fight the infidels, "find harshness in you" and Hell will be their abode.<sup>111</sup> Muslims who give up their religion or deny Allah are "perverted transgressors" who commit apostasy.<sup>112</sup> Even questioning the existence of Allah or asking questions that show disbelieving, or disobeying Muhammad's message means blasphemy and the death penalty.<sup>113</sup> That is why Islam lacks intellectual inquiry as much as it lacks scientific criticism.

Even believing in other divine entities along with Allah is an unforgivable crime that deserves death in Hellfire.<sup>114</sup> This also applies to atheists, who believe in no god. They are perhaps worse than believing in the wrong one; even asking questions about the existence of Allah or wondering about the Qur'an, or disbelieving in the Mission of Muhammad, means one's impiety, in fact blasphemy.<sup>115</sup> The punishment of those who wage war against Allah and his messenger, they should be murdered or crucified.<sup>116</sup> The worst are those apostates who give up and forsake Islam called "perverted transgressors."<sup>117</sup> For them there is a penalty in this world, but it is harder in the hereafter.<sup>118</sup> Those infidels with diseased hearts who reject faith will be slain in a terrible slaughter, and the violent death of the infidels is in accordance with the permission and authority Allah grants the Muslims.<sup>119</sup>

Judaism and Christianity are rejected and not acceptable to Allah, after he has sent his final messenger to the entire world. It is confirmed by the *Ahādīth*:

Narrated Ibn 'Umar: Allah's Apostle said: "I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle."<sup>120</sup>

Narrated Abu Huraira: Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings. I have been made victorious with terror, and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand."<sup>121</sup>

There are approximately seven hundred verses in more than fifty *Sûwar* of the Qur'an that have direct and explicit references toward the Jews,<sup>122</sup> that comprise all in all 9% of the total *Sharī'ah* (Meccan–1%; Medinan–17%; *Sīra*–12%; *Hādīth*–9%).<sup>123</sup> The word Jews appears sixteen times in the Qur'an in six *Sûwar*.<sup>124</sup> The term *Banī Isrā'il* is found in twelve different *Sûwar* and at least twenty-eight verses.<sup>125</sup> The term *Ahl al Kitāb*, People of the Book, appears in seventeen different *Sûwar* and about fifty-five times.

In the Qur'an this reference is invariably attributed to the Jews and the Torah. One finds many quotations from the Bible, mostly derived from local Jewish and Christian folklore. Though they were far from being accurate, these stories reflect Muhammad's spiritual traditions. His religious experiences were shaped much more from the world of the Bible than his Arab tribal ecological environment. In fact, these world backgrounds, the spiritual Jewish-Christian and the physical Arab tribal were the real dynamic to his preaching, to his religious motivations, and to his fights against the Arab pagans.

Since Muhammad was highly influenced by the Jews, he wished to adopt their religious values and traditions. Most important: the basis of the *Dīn*, religion, is the *Tawhīd*, the uniqueness of Allah, like the Jewish monotheistic belief. The other was the community of believers being an *Ummah*, like the Jewish world, a framework that cancels and obliterates the parochial-tribal system.

At the beginning, Muhammad did not see himself as a prophet, but as a man who warns, and moreover, he had no intention to establish a new religion. He explained that since the Torah was given to the Children of Israel, and the New Testament to the Christians, and the Arabs had no Book, all he wished was to bring to the Arabs a "book," like the Jews and Christians have. The preferred book was the "book of Moses" that was received in Mount Sinai, written in Arabic, and it is the only true one.

"We gave the Children of Israel the Book, and judgment and prophecy, provided them with good things, and favored them over other people.<sup>126</sup> And to Moses Allah spoke directly . . . and the Angels are witness."<sup>127</sup>

"There was the Book of Moses before this, a guide and a mercy. And there is this Book confirming it in lucid language . . ."<sup>128</sup>

"We sent down the Torah, which contains guidance and light . . . we sent Jesus, son of Mary, confirming the Torah, which had been sent down before him . . . And to you we have revealed the Book



containing the truth, confirming the earlier revelations and preserving them.”<sup>129</sup>

“We have sent revelations to you as we sent to Noah, and the Prophets . . . to Abraham and Ishmael and Isaac and Jacob . . . and to Moses Allah spoke directly . . . and the Angels are witnesses.”<sup>130</sup>

“You did not read any Scripture before this, nor wrote one with your right hand . . . It is a grace and a reminder for people who believe.”<sup>131</sup>

Muhammad's relationship with the Jews was one of admiration and imitation, from the starting point when the Islamic doctrine was established.<sup>132</sup> Moses was Muhammad's chosen prophet at Mecca, while Abraham was the chosen one at Medina. The Qur'an frequently mentions the Torah (*Taurat*), the Psalms (*Zabûr*), and the Gospel (*Injil*) as being the Word of Allah and as a guide to follow:

“The Prophets gave instructions to the Jews, as did the Rabbis and Priests, for they were the custodians and witnesses of Allah's writ.”<sup>133</sup>

“If you are in doubt of what we have sent down to you, then ask those who have been reading the Book a long time before you.”<sup>134</sup>

“We gave Moses the Book, and made it a guidance for the Children of Israel . . .”<sup>135</sup>

The Book that Moses received on Mount Sinai is the true one and includes the truth of the Children of Israel, as the chosen people. The Jews are the Chosen People of all nations: “We favored them above the nations:” “*Ikhtarnāhum 'Ala al-'Alāmīn*,” “*wa-Fadalnāhum 'Ala al-'Alāmīn*.”<sup>136</sup> “We have exalted them (*Ikhtarnāhum*) over other people knowingly . . .”<sup>137</sup> “Remember, O Children of Israel, the favors I bestowed on you and made you exalted among the nations of the world.”<sup>138</sup>

Muhammad explicitly recognized the Jews' rights to the Holy Land as their only legitimate territory. The Land of Israel is the Blessed Land (*al-Ard al-Mubarakah*); the Holy Land (*al-Ard al-Mukaddasah*); and above all, the Land of Israel belongs to the People of Israel (*Ard Banī Isrā'īl*) solely.<sup>139</sup>

“We then made the people who were weak [and oppressed], successors of the land to the east and the west which we had blessed. Thus, the fair promise of your Lord to the Children of Israel (*Banī Isrā'īl*) was fulfilled.”<sup>140</sup>

“Enter then, my people, the Holy Land (*al-Ard al-Muqaddasah*) that Allah has ordained for you, and do not turn back or you will suffer.”<sup>141</sup>

“After this we told the Children of Israel: dwell in the land. When the promise of the reckoning comes we shall bring you together from a motley crowd.”<sup>142</sup>

Moreover, the Jews are forbidden to leave their Land, and Allah's promise to the Jews will never retreat from (*Wā'ada Allāhi, La Yukhlifu Allāhu Wādahu*. Allah's promise, Allah will not fail his promise).<sup>143</sup>

From Muhammad's perspective there should be no argument between his believers and the Jews. When he was asked to prove the authenticity of his preaching he frequently referred to the Jews and stressed they originate from the Tablets of Covenant and Mount Sinai. He proposed the Arabs should consult the “People of the Book” so as to cancel their doubts about him and his prophetic mission to the Arabs.<sup>144</sup> He declared there is “no dispute with the People of the Book . . . We believe in the Revelation which has come down to us and in that which came down to you; Our God (*Ilāhuna*) and your God (*Ilāhukum*) is one; and it is to Him we bow (*wa-Nahnu Lahu Muslimūn*).”<sup>145</sup> It is also mentioned that “The People of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims.” Allah's Apostle said to the Muslims: “say, we believe in Allah and whatever is revealed to us, and whatever is revealed to you too.”<sup>146</sup>

So, where is the problem? There are three reasons that caused Muhammad to totally change his mind about the Jews' place in his religion: the first, he won over his enemies and conquered vast territories. Many Arab tribes came under his rule and swear allegiance to him. He was a winner and he did not need the Jews any longer to substantiate his prophecy. The second, he began to envision himself as a prophet of a new religion, bringing one which is superior to that of the Jews and Christians, and from here he is the seal of all Jewish and Christian prophets. The third reason emanated from the above two: he demanded that the Jews will recognize his prophecy and accept him as the only seal of all prophets. That means they must give allegiance to him, not only as a war hero, but mainly as their highest prophet. The Jews' reaction was clear: they rejected Muhammad outright as a prophet and denied his preaching as parallel to Moses' religion, so that he could be the seal of all prophets.<sup>147</sup>

Since then, the love and admiration of Muhammad for the Jews and their Scriptures has been transformed into a deep hatred and revulsion.

His reaction to Jews became harsh and violent, as he claimed that he is the last Prophet and after him there will be no prophets. Muhammad had begun to operate as a new religious leader, and his Book was distinguished from the Old and New Testaments, by claiming that Islam is destined to rule the world.<sup>148</sup> He claimed that the Jews had forged their Scriptures and the words of Allah and their behavior toward Allah was reprehensible: they do not believe in Allah's signs, since they are wicked and hard-hearted rebels working against the Prophet Moses, and in fact they are the killers of the Prophets. They are attributed with two evil traits: transgression and deviation. For they have violated Allah's covenant and they lost the status of the chosen people, and were twice punished by destruction of their Temple.<sup>149</sup> They were turned into apes and pigs, and their fate is in Hell.<sup>150</sup>

The Muslim prayer became five times a day, and not three; the direction of prayer was changed to Mecca (after seventeen months toward Jerusalem, without mentioning its name); and the Jewish fasting in *Yom Kippur* ('*Ashûrah*) became the fast of *Ramadhān* (after the Arab-*Jāhili* tradition of Rajab). The Muslims are from now on the new chosen community to make them winners.<sup>151</sup> After the Jews were called *Banī Isrā'īl*, *Yahûd*, and *Ahl al-Kitāb* there came a new description, *Ahl al-Dhimma* (the protected people). Muhammad moved from being a prophet in the Judaic tradition, to develop a distinct identity. This was revealed by the commandment, the first one that ordered him to fight the People of the Book and submit them to Muslim rule, which abrogated all the verses calling for patience and tolerance:

"Fight (*Qātilû*) those people of the Book who do not believe in Allah and the Last Day, who do not prohibit what Allah and his Messenger have forbidden, nor accept the divine law, until they pay the protective tax in submission and they are belittled ('*An Yadin wa-Hum Sāghirûn*)." <sup>152</sup>

Here is the list of the Jews' crimes:

- (a) The Jews are sinners and transgressors and have therefore forfeited their status as the chosen people.<sup>153</sup> They have forged the Holy Scriptures. They changed with their own hands what was revealed to them (meaning that it was written in their Scriptures that Muhammad is the seal of all prophets).<sup>154</sup> For that they were punished twice with the destruction of their Temple.<sup>155</sup>
- (b) The Jews do not believe in Allah's miracles and omens. They are evil incarnate like devils, and particularly so, since they have killed all the

prophets.<sup>156</sup> The Jews are the greatest losers in respect of their deeds as they disobeyed Allah and Muhammad.<sup>157</sup>

- (c) Because they desecrate the Sabbath and deny the miracles in the Tablets of the Covenant, they have turned into monkeys and pigs destined to suffer in Hellfire forever.<sup>158</sup>
- (d) Jews are cursed by Allah, for they are wicked to do the impossible as to alter the words of Allah. Jews are “fond of lies” and “devour the forbidden.”<sup>159</sup> They are more wicked and despicable than all the wild beasts.<sup>160</sup> Mice are a mutant transformation of the Jews.<sup>161</sup> In his book on animals, al-Jahith, dealt extensively with the Jews as wild beasts: He believes that the ants, mice, and lizards were all originally Jews.<sup>162</sup>
- (e) Last but not least, Allah’s curse on the Jews is eternal because they are Islam’s worst enemies and must therefore be eradicated. The Qur’an assures that the Jews have “diseased hearts.” They are most excessive in hatred of those who believe. How perverse are they!<sup>163</sup> They are no longer the favorite of Allah, apart from men, and for that, “then wish for death . . . and Allah knows the sinners well . . .”<sup>164</sup>

Allah’s curse is on the Jews since they and the idolaters are the most dangerous enemies of Islam. They deny the prophecy of Muhammad and are associates, as the descendants of monkeys and pigs that had to be destroyed:

“They are the ones who were cursed by Allah . . . and those who disbelieve in our revelations shall be cast into Hell . . .”<sup>165</sup>

Say: “O you Jews, if you claim that you are the favorites of Allah apart from all men, then wish for death, if you speak the truth . . . and Allah knows the sinners well . . . death from which you run will surely come to you . . .”<sup>166</sup>

“For that they dishonored their pledge, we cursed them and hardened their hearts, so they distort the words of the Scriptures out of context . . .”<sup>167</sup>

“ . . . those among you who had broken the sanctity of the *Sabbath*, and to whom we had said: become like apes despised.”<sup>168</sup>

“You will find the Jews and idolaters most excessive in hatred of those who believe.”<sup>169</sup>

Now, the Islamic doctrine has evolved so as to envision cosmology totally different. All the prophets and ancestors, from Adam to Jesus are Muslim prophets, acknowledging Muhammad’s superior mission as the true Messenger of Allah, and all religions are not only inferior and subordinate, but also illegitimate. Allah gave the Jews and Christians,

each in his time, a partial and limited religion, as he knew they were still unfit to have it all, and moreover they will betray him. Yet, to Muhammad he granted his entire religion, as he knew that Muhammad is the exalted of all men, and the Arabs are the best of all nations.

Although Allah's revelation came firstly to the Jews and Christians, and indeed they represent Allah's words,<sup>170</sup> their texts are not authentic; otherwise, they should have precisely matched the Qur'an.<sup>171</sup> The Jews have distorted and falsified their Scriptures, and deleted all those verses that envisioned the upcoming of Muhammad and the emergence of Islam as the only true religion. How did they do it? The Jewish Scripture was laid down neglected in the Jewish holy Shrine for many years and did not pass from generation to generation through authentic transmitters (*Isnād*), like Islam. The Children of the Levites, and mainly Ezra, have inserted into Scripture all those lascivious stories about David, so that the Cohen priests will inherit the Jewish kingdom instead of the children of David.

The result was clear: only Islam was left alone as the one true religion of Abraham that Allah has passed on through Muhammad to the world's entire civilization.<sup>172</sup> Now, Muhammad ordered his followers to change their "Jewish" traditions: the prayer became five times a day, and not three, and the direction of prayer was changed to Mecca (after seventeen months to Jerusalem).<sup>173</sup> From that moment, the Ka'bah, the sacred place of paganism and defilement received its centrality and has become Islam's uppermost religious center, and the paganism tradition of *Hajj* has become one of the Pillars of Islam. Moreover, the Jewish fasting in *Yom Kippur* (*'Ashûrah*) became the fast of *Ramadân* (*Rajab*). After the Jews were called positively *Banī Isrā'īl* and *Ahl al-Kitāb*, they are now called negatively, *Yahûd* and *Ahl al-Dhimma* (people of protection), and have to behave in humiliation and subordination under Islamic rule. [I am a bit concerned about repetition—could you see what you think, David?]

Now Islam is not parallel and equal to Judaism and Christianity, but the perfect superior religion that contains the revelation of Allah entirely. The Muslim believers are now the chosen community and Muhammad is the foremost prophet and the seal of all prophets, and humanity must accept the Qur'an as the final revelation.<sup>174</sup> He has been transformed from a preacher, according to the Jewish moral-compassionate style, to an Arab identity leader who acts according to the Arab culture of violent tribalism. Therefore, Jews and Christians must be conquered and humiliated.<sup>175</sup>

Exactly from here, one can understand that the first historical form of anti-Semitism in full formation and extensive construction

was created, developed, and systemized by Islam. It is elaborated and exercised from an ideological-religious perspective (characterization of the Jews) as well as from an operational one (genocide and racism). Even the Nazi-used yellow patch was invented performed by Islam during the Abbasid era. So why the Jews must be condemned to annihilation? In a well-planned process grounded in the religious commandment on genocide and ethnic cleansing, and true to his word, Muhammad indeed banished and wiped out all the Jewish tribes (Banu al-Nadīr, Banu Qaynuqa', and Banu Quraythah) from the Arabian Peninsula, capturing the women and children and forcing them to embrace Islam. Moreover, the eradication of the Jews in Khaybar in the year 628 and the stealing of their possessions was a seminal event that bred the anti-Israel Palestinian song: "Khaybar, Khaybar, Oh Jews; the army (the sword in another version) of Muhammad shall yet return."

Several authentic *Aḥādīth* clarify this phenomenon:

"When we were in the mosque, our prophet came to us and said: 'Come, let us attack the Jews.' He told them: 'If you embrace Islam, you will be safe. You must realize that the entire planet belongs to Allah and His prophet, and I want to expel you from this land.'"<sup>176</sup>

In his last moment of life, Allah's prophet said: "Allah will curse the Jews and Christians because they built their houses of prayer on the graves of their prophets."<sup>177</sup>

Umar Bin al-Khattab heard Allah's prophet say: "I will expel the Jews and the Christians from this land and leave no one here but the Muslims."<sup>178</sup>

As said, the Qur'anic depiction of the Jews is highlighted in *Ṣūrat al-Baqarah*, 2:61 and *Ṣūrat al-ʿImrān*, 3:112. Jews are cursed forever,<sup>179</sup> described by *Ṣūrat al-Mā'idah*, 5:60, the Jews' suffer transformation into apes and swine<sup>180</sup> (or apes alone<sup>181</sup>). The "ultimate sin" committed by the Jews is that they are the devil's minions,<sup>182</sup> and if they do not accept the true faith of Islam they will burn in the Hellfire.<sup>183</sup> Jews conceal the truth, being "the vilest of all creatures,"<sup>184</sup> most wicked with hearts harder than stones.<sup>185</sup> By perverting the words of Allah, Jews corrupted the Scriptures and killed the prophets.<sup>186</sup> Jews are "fond of lies"; "devour the forbidden"; and "still are cowards, vulgar, and fools."<sup>187</sup> They are the worst enemies of Islam, in fact the worst of Allah's creation, and rats are in fact "mutated Jews."<sup>188</sup> For that, Allah commands

Muslims to fight the Jews until they pay the *Jizyah* (protection tax), with willing submission (meaning coming under Islamic rule) only.<sup>189</sup>

From the religious perspective, this attitude toward the Jews has been exacerbated since the establishment of the State of Israel in 1948. The ideological–political assertion that the Jews are the most sordid, repulsive members of the human race; that they are the scum of the earth and destroyers of the universe; that the Jews are the mice of the world, leeches, snakes, and scorpions—all of this is part of the preaching and sermons delivered by the most high-ranking religious Islamic *Imāms*. Moreover, this has been systematically reiterated by the Palestinian religious and political leadership in statements and cartoons published in the media, and it also appears in the official Palestinian schoolbooks.<sup>190</sup>

As they deliver the sermons in the mosques, Muslim clerics frequently quote this *Hadīth*, directed directly to the Jews:

“The Day of Judgment will not come, until the Muslims fight the Jews and kill them. And when the Jews will hide behind a tree or a rock, the tree and the rock will call out: ‘Oh Muslims, oh, servants of Allah! A Jew is hiding behind me. Come and kill him.’”<sup>191</sup>

Israel is the home-place of the Jews, the descendents of apes and pigs. This has been a long-term PA policy. The last “product” are the following quotations: “Allah made of the Jews apes and pigs and slaves of deities.”<sup>192</sup> “O, you Jews, who murdered Allah’s pious prophets; you have been condemned to humiliation and hardship; Sons of Zion, most evil among creations; barbaric apes, wretched pigs.”<sup>193</sup> The site Palestinian Media Watch has a special section on Palestinians demonizing Jews as “Apes and Pigs.”<sup>194</sup>

This is the religious foundation that justifies the cause of the total eradication of Israel and inflicting harm to its entire people without distinction. The Palestinians’ goal is to demonize and dehumanize both Israel as a state and the Jews as a nation. They realize that they cannot win the war of annihilation and that even terrorism can at the most erode the nation’s morale and eat away at its spirit. Therefore, the goal is to eliminate Israel by means of isolation and an international boycott through demonization and dehumanization. The Palestinians’ model for this is South Africa, hence their persistent invocation of the term “apartheid.” It is imperative to emphasize the following point over and over again: The most central and critical phenomenon among the Palestinians is the fact that they rear generations on hatred toward



Israel and the Jews. No change will be possible and no peace can be made as long as they continue to bring up the younger generations of Palestinians on sheer hatred and enmity toward Israel.

There is still another dimension to the analysis of this issue. Islamic *Sharī'ah* explicitly states that any land conquered by Islam is *Waqf*, Islamic endowment, and it irreversibly becomes consecrated property of Islam to the end of days that cannot ever be bargained over or returned. The territories of Israel, conquered in 634, or Spain, conquered in 711, or India, conquered in stages from 712 on, are therefore all *Waqf* land. Their liberation is therefore an obligation incumbent upon all Muslims (*Fard Kifāyah*) in order to facilitate the killing of all the infidels. This is the basis for paragraph eleven of Hamas's charter, which says:

"The Islamic Resistance Movement (Hamas) believes that the land of Palestine has been an Islamic *Waqf* throughout the generations and will be such until the Day of Resurrection . . . This is the status in Islamic *Sharī'ah*, and it is similar to all lands conquered by Islam by force, and made thereby *Waqf* lands upon their conquest for all generations of Muslims until the Day of Resurrection."

The Mufti of the Palestinian Authority Sheikh Muhammad Hussein: Israel must be destroyed in the name of Islam: "The land of Palestine is *Waqf*. It is the duty of the leaders of the Islamic nation and its peoples to liberate Palestine and Jerusalem."<sup>195</sup> The second most important religious leader in the PA, Mahmud al-Habbash: "The entire land of Palestine is *Waqf* and is blessed land."<sup>196</sup> Israel brings corruption to the land, as Allah does not like corruption (*Fasād*: 5:64), Israel will be obliterated.<sup>197</sup>

Only the sovereignty of the rule of Islam is legitimate. This is manifested in two articles of the Hamas charter: "only under the shadow of Islam could the members of all religions coexist in safety and security for their lives, properties, and rights" (Article 6). The Islamic Resistance Movement strives to raise the banner of Allah over every inch of Palestine. "Only under the shadow of Islam is it possible for the members of the three religions, Islam, Christianity and Judaism, to coexist in safety and security" (Article 31).

**As for Christianity,** The word "Christian" appears thirteen times in the Qur'an.<sup>198</sup> It was not unfamiliar to Muhammad. According to Muslim traditions, he "often sat by a young Christian slave named Jabr,

who taught him most of what he brings.”<sup>199</sup> Again, at the beginning, Muhammad’s perceptions of Christianity were favorable: Allah said: “O Jesus! I will take you and raise you to myself . . . I will make those who follow you superior to those who reject faith.”<sup>200</sup> “Angels said: O Mary! Allah has chosen you and purified you; chosen you above the women of all nations.”<sup>201</sup> The Jews surely did not kill the Messiah, Jesus, nor crucified him.<sup>202</sup>

However, later on, Islam has preached that Christianity is a corrupted and distorted religion based on myths and legends. Jesus himself is a Muslim Prophet who asserts that the foundations of Christianity, like the Trinity, are false, and that Christ’s Divinity is a blasphemy.<sup>203</sup> Christians are infidels and blasphemers and have invented lies about Allah<sup>204</sup> by ascribing partners to Allah, which is the worst of sins.<sup>205</sup> For that, they are condemned forever to Hell.<sup>206</sup> If they do not cease being Christians they will suffer eternal torment. Jesus will come back and destroy Christianity by breaking the Cross, and on the Day of Judgment he will be a witness against them.<sup>207</sup>

The Pact of ‘Umar<sup>208</sup> is still the basis for understanding Islamic treatment of Christians. In return for “safety for ourselves, children, property, and followers of our religion,” Christians will not:

“Build a monastery, church, or a sanctuary for a monk; Restore any place of worship that needs restoration; Use such places for the purpose of enmity against Muslims; Allow a spy against Muslims into our churches and homes or hide betrayal; Imitate the Muslims’ clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names; Ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons; Encrypt our stamps in Arabic; Sell liquor; Teach our children the Qur’an; Publicize practices of *Shirk* (associating with partners of Allah); Build crosses on the outside of our churches and demonstrating them and our books in public in Muslim highways and markets; Sound the bells in our churches, except discreetly, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the highways of Muslims, or their markets; Bury our dead next to Muslim dead; Invite anyone to *Shirk*, to proselytize; Beat any Muslim.”

“Christians must obey the following; if not, they could be killed: Allow Muslims to rest in our churches whether they come by day or night; Provide board and food for those Muslims who come as guests for three days; Respect Muslims, move from the places we sit in if they choose to sit in them; Have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist; forbid

greeting a Muslim with *al-Salāmu 'Alaykum*, “Peace be upon you,” which is the Muslim greeting for a fellow Muslim only.”

The Christians swore and signed: “If we break any of these promises that we set for your benefit against ourselves, then our *Dhimma* (pact of protection) is broken and you are allowed to do with us what you are allowed for people of defiance and rebellion.”

These orders are harsh. But contemporary situations in the Middle East reveal not only racial and religious discrimination, but one clear-cut proof: Christians have become an extinct species, and their traditions and holy sites are ruined.

The spread of the “Islamic Anarchic Tribal Winter” (“Arab Spring” never existed), and the fall of authoritarian regimes throughout the Middle East has fueled growing persecution of the Christian communities. They are persecuted and massacred, most of them flee the Middle East. Now the tragedy occurs on a large scale in Africa.

Christian minorities living in territories where Muslim Jihad groups are in control are now given the three choices according to *Ṣūrat al-Taubah*, 9:29, as in the distant past: convert to Islam; or accept willingly Islamic rule, by paying poll tax, the *Jizyah*, and become a third class subject; or die by Jihad. Raymond Ibrahim publishes a monthly list of Christian persecution by Muslims all around the world.

Here is the place to refer to the Islamic custom of *Jizyah*. The root meaning is to recompense for something, to take the place of or serve something. Muhammad regularly called on the Muslims to demand the payment of the *Jizyah* from infidels, and those who refuse to convert to Islam must pay it out of humiliation or die. *Jizyah* has simply become extortion money the conquered infidels pay the Muslims.

Yet, Islamic *Da'wah* in the West continues to sow mere lies, as if the *Jizyah* was for Muslim protection from outside aggression, and exemption from military service.<sup>209</sup> However, history and contemporary insights clearly refute these. Anjem Choudary, the leader of Islam4UK, told his Muslim audience to follow his example and get Jihad seeker's allowance, *Jizyah*, from the British government. He receives more than £25,000 annually in welfare benefits, and lives in a house worth £600,000 given to him by the government, and still he refers to the British taxpayers as “slaves,” adding, “We take the *Jizyah* from them, which is our *Haq* (legal, right).” “The normal situation is to take money from the *Kuffār*. They give us the money for which they work, and we take the money. *Allāhu Akbar*.”<sup>210</sup>

The Islamic Caliphate State, when slaughtering Assyrians in Iraq, has declared: "We offer the *Kuffār* three choices: Islam; the *Dhimma* contract; and payment of *Jizyah* . . . if they refuse they will have nothing but the sword."<sup>211</sup> When its members slaughtered thirty Christian Ethiopians in Libya, they declared the same: "whoever refuses will see nothing from us but the edge of a spear. The men will be killed and the children will be enslaved, and their wealth will be taken as booty. This is the judgment of Allah and his Messenger."<sup>212</sup>

We are in the "information age" and we watch all the horrors Muslims perpetuate, so how is that we utterly and abhorrently are ignorant of the teachings of Islam and its deeds? Those responsible, the politicians, academia, and the media, are more interested in whitewashing Islam than in understanding it and defending the "Free World" from its horrors. The age in which one could specify and define clearly the enemy, like "Nazism," "Fascism," and "Communism," has gone. Today the "progressive" dissembling politicians, academia, and the media are busy with a "mental blindness" and "selective hearing" situation. Out of deep intimidation, they appease and pay protection money. At the same time millions of Christians are currently being persecuted, butchered, slaughtered, and displaced from their homelands.<sup>213</sup> It is as if we attend an absurd theatre, and it is not in reality what we watch, read, and hear. We do not believe that this is the true reality occurring all over the world, just a nightmare, and immediately after waking up, it will disappear and normality will return.

As a final act before his death, Muhammad ordered an ethnic cleansing of Jews and Christians from Arabia.<sup>214</sup> The proof comes from reality: for all through history until today, the territory of Arabia, now called the State of Saudi Arabia, is perhaps the only country that Jews have not dwelled in it after Muhammad's and 'Umar's genocide and ethnic cleansing. There are no Jews living there and there is no Jewish immigration from it. There is Allah's constant curse on the Jews and Christians.<sup>215</sup> It is in accordance with the Qur'an: "Allah wished to confirm the truth by his words: wipe the infidels out to the last."<sup>216</sup>

This is exactly the Islamic "peace." In order to live in peace, all humanity must accept willingly and in subordination the Islamic rule without conditions. "Tolerance" and "peace" have no meaning outside Islam, meaning accepting in submission the Islamic rule. There is no peace and there will be no peace whatsoever with the infidels as long as there exists the "Abode of War" (*Dār al-Harb*). The state of war with the infidels is the

only legal status which exists, and the war of Islam against the infidels is always righteous, and it is just permanently, as a Jihad for the sake of Allah.

### *al-Walā' wal-Barā' and the Supremacy of the Muslims*

Another aspect of *al-Walā' wal-Barā'* is based on the Qur'an's declaration that the Muslims are the best of all peoples ever raised up for mankind, and their profit is a luxurious life in Paradise.<sup>217</sup> Islam is the perfect religious system, beyond and above all other religions, consisting of Allah's wisdom from the beginning of history to the end of the world.<sup>218</sup> It clearly declares that its aim is to subjugate the world under the *Sharī'ah*, until Islam is the only religion upon earth<sup>219</sup> and that its utmost goal is the establishing of a world Islamic *Ummah*<sup>220</sup> under the *Khilāfah*. In fact, it is the *Da'wah*,<sup>221</sup> the invitation to entire humanity to believe in Islam and to accept it as the only supreme religion.<sup>222</sup> Heaven and earth belong only to Allah, and in fact would have collapsed if they had not been created and governed by Allah.<sup>223</sup> From here comes the notion that Islam means to kill and be killed for the sake of Allah.<sup>224</sup>

Islamic supremacism is the belief that Islam is superior to other religions, cultures, and political systems, and that Islam's superiority entitles Muslims to dominate, to control, and to rule over the infidels. The *Sharī'ah* commands the Muslims to fight until Islam dominates all other religions. The only legitimate form of government is Allah's and the goal of Islam is to make the whole world submit to the law of Allah.

Being Allah's chosen people; Muslims have no moral feelings and no guilt and remorse toward the infidels, based upon the following Qur'ān verses: whosoever does right shall have his reward with his Lord and will neither have fear nor grieve.<sup>225</sup> Surely the angels will come down to those who say our Lord is Allah and remain steadfast, saying: you should have neither fear nor regret, but rejoice in the good tidings of Paradise that has been promised to you.<sup>226</sup> Therefore, the Muslims follow Allah in total submission (the actual meaning of the word Islam), and devotion.<sup>227</sup> They are "kneeling and bowing in reverence, seeking Allah's favor in acceptance; their mark is on their foreheads from the effect of prostrations."<sup>228</sup> That is why the believer whose heart is at peace welcomes with a smile death and all worldly obstacles. Death is seen as the most desired result of life. This is according to the verses in *Surat al-Fajr*:<sup>229</sup> "Return to your Lord, pleased and well pleasing. Enter among my servants, and enter my Garden."

*al-Walā' wal-Barā' and the "Just War" (Siyār)*

An important aspect of *al-Walā' wal-Barā'* is related to the issue of war and peace. Since the world is divided into two distinct realms: *Dār al-Islām* and *Dār al-Ḥarb*, the normal and only justified relationship is a state of infinite war. There is no peace in Islam toward the other but temporary, according to Islamic interests. Islam has no concept of "Just War," as in the Western, Judeo-Christian, understanding and culture, and the distinction between just and unjust wars is unknown and misused in Islam. From an Islamic vantage point, any war directed against the *Kuffār*, whatever its grounds and circumstances are, is morally justified and religiously legitimized. A lasting peace between *Dār al-Islām* and *Dār al-Ḥarb* is impossible, until *Dār al-Ḥarb* exists no more. This is the reason why Jihad means always a "just war," since it is *Fī-Sabilillāh*, for the sake of Allah, and in the name of Allah.

Jihad reflects the normal relations existing between the believers and the *Kuffār*. There are no unbelievers or disbelievers in Islamic scriptures but only *Kuffār*. That is why the Islamic wars are *Futūḥat* (plural of *Fath*), in the sense of opening the world to the call of Islam, whereas the *Kuffār* wars are *Hurūb* (plural of *Ḥarb*). The normal and justified relationships between *Dār al-Islām*, the world of Islam, and *Dār al-Ḥarb*, the world of war, where the infidels reside, is a state of infinite war, according to the Qur'an and the *Ḥadīth*. Territorial expansion through war is therefore not aggression but fulfillment of the Qur'anic commands to disseminate Islam. There are no limits on means in this struggle, including attacking innocent civilians, and it is the duty of all Muslims to take part in Jihad against the infidels.

The Muslims are totally justified in their state of belligerency against the infidels. *Dār al-Islām* is conceived as any territory conquered by force during history by Islam from North-Western China to Spain, and it is *Waqf* to the end of the world, never to be returned. At the same time, any territory conquered by the *Kuffār* is considered an occupation that must be returned by force. By this reasoning all territories of the *Kuffār* must be resisted, subdued, and reoccupied by Jihad. This is the problem with Israel. There is no recognition of the Jews as a nation; there is no recognition of Israel as a Jewish state; and there is no recognition of the State of Israel in the territory the Arabs consider as a *Waqf*. Moreover, Israel is also denied from a cultural perspective, by its existence as a state and by its operational activity and by its successes.



Islam possesses imperialist objectives. Muslims wage Jihad wars in order to occupy the world and bring it under its fold, and/or to disseminate the religion to all humanity. It is to have victory over all other religions<sup>230</sup> and to seize international power over all the earth.<sup>231</sup> This is why it is a just war to achieve a legitimate and a sacred cause. They wholeheartedly believe that their territorial expansion and use of force and coercion against the other is not aggression but a fulfillment of the Qur'ān's command to spread Islam to all humankind. This conception formed the background of Jihad as an offensive war against the infidels. Jihad as a Just War appears as follows: Meccan—0%; Medinan—24%; *Sīra*—67%; *Hādīth*—21%; and total *Sharī'ah*—31%.<sup>232</sup>

Moreover, the infidels are those who are blamed for this state of war in the world, since they stand in the way of Islam and create obstacles in its march to rule the world. This is the command of Allah and his messenger, and it is imperative upon the Muslims to accomplish it. If only the unbelievers would submit to the unavoidable reality, pursued peacefully by *Da'wah*, the Muslims would not have to resort to war by Jihad. So, those who resist Islam and who do not accept it by their free choice are responsible for the persistence of wars in the world.

A lasting peace between *Dār al-Islām*, being a religious and political community, and *Dār al-Harb* is impossible, until *Dār al-Harb* exists no more. When the entire world becomes part of *Dār al-Islām*, submission (Islam) to Allah will be the law of the universe, and the *Jihād al-Akbar* reigns. Until then, war is the normal situation and the lasting state of affairs (*Jihād al-Saghīr*). There may be a third realm, limited and temporary, called *Dār al-Sulh* or *Dār al-'Ahd*. It is performed only when Muslim power is weak and they cannot win over the infidels. This inability compels them to accept an agreement called *Hudnah*, a truce, a ceasefire, but only as a temporary situation and for a limited period of time. This is in accordance with the example of the Khudaybiyah Agreement, signed by Muhammad in 628 with the Meccans. Most important: the Muslims can break the agreement and commence with a war at any convenient time, again like the example of Muhammad. Everything is temporary and subject to change, in accord with Muslim values and interests.

*Hudnah* is not a Qur'anic term, nor is it the only Arabic word for a cease-fire or truce. There are also: *Muhādanah*, *Muwāda'ah*, *Musālahah*, *Musālamah*, and *Mutāarakah*, but *Hudnah* is the most prominent. It is the first word used in Muslim history to mean cease-fire, in the "Treaty of al-Khudaybiyah," in the year 628. According to



most Islamic schools of law, a truce must be concluded for a specified period of time, no longer than ten years. *Hanafi* law permits the Muslims to terminate a truce arbitrarily: The imam may denounce the armistice whenever the continuation of warfare is more favorable for the Muslims than the continuation of peace.

The sole function of *Hudnah* is to buy time for weakened Muslims to prepare and regroup and gather their strength, before renewing the offensive, by issuing a fresh declaration of Jihad. It can also occur when there is *Fitnah* within an Islamic state. "By their very nature, treaties must be of temporary duration, for in Muslim legal theory, the normal relations between Muslim and non-Muslim territories are not peaceful, but warlike."<sup>233</sup> It is based on the verse: "So do not be fainthearted and call for peace when it is you who are uppermost."<sup>234</sup> Hence all Islamic schools of Jurisprudence agree that an open-ended truce with the infidels is illegitimate. If Muslims have the strength to renew the war against non-Muslims, they must do it. In the authoritative Sunni legal text it is clear: "There must be some benefit [*Maslahah*] served in making a truce other than the status quo."<sup>235</sup>

As to the relationship between Muslims and infidels, this is summarized by the verse "We renounce you [infidels]. Enmity and hate shall forever reign between us, till you believe in Allah alone."<sup>236</sup> This fierce hostility ceases only when the infidels submit to the authority of Islam; or when coming under Islamic rule as a *Dhimmi*, protected minority; or when Muslims are at that time weak and incapable to wage Jihad. However, hatred must be extinguished from the heart. Such a treaty is distinct from *Sulh* where the non-Muslim state pays tribute to a more powerful Muslim one, or *Ahd*, a covenant of security, in which protection for Muslims is reciprocated.

Although there are two different types of warfare: the first is obligatory, *Fard 'Ayn*, imposed upon the entire community; and the second is permission, *Fard Kifāyah*, imposed only on those necessarily in combat, importantly, Jihad against the infidels is always the first type. That is why Arab-Islamic political culture institutionalizes the conflict as the natural state of affairs. Also the word *Salām* derives from the same root as Islam, rather, contrary to the Islamic *Da'wah*, it is not a proof that Islam means peace by its name. *Salām* denotes a state of security and peace in the Muslim community alone (*Ummah*). Islam means submission and devotion to Allah alone. Islamic peace is only an internal phenomenon to be practiced within Islamic community solely. Therefore, in Islamic theology there cannot be a state of lasting

peace with the infidels, let alone those who live in territories which belong to *Dār al-Islām*.

Where in all other religions peace is defined as the absence of war and mutual recognition and respect, Islam sees war as the means of creating peace, which means subjugating all the other and enforcing Islam order. The *Pax Islamica* covering the globe is the aim of Jihad, and therefore it is a just war. Moreover, where in all other religions peace can exist apart from religion, for the Muslims, peace is a theological permanent state rather than a political one. A political peace will never be considered in Islam as anything but a temporary truce to gain strategic advantage. A true peace must be theological, and it means that non-Muslims must concede the superiority of Islamic law. *al-Walā' wal-Barā'* doctrine retains this principle.

Majid Khadduri, a world leading authority in the field, has elaborated the following: Muslims view peace with infidels only as a tactical means for achieving their world strategic objective. It is a valid instrument only if it serves the Islamic interests. Peace in Islam constitutes a temporary break in the ongoing war against the infidels, and it is clearly seen from the intriguing 1,400-year sequence of wars, terrorism, alliances and violent violation of agreements and treaties. Muslims might come to terms with the enemy, provided that they must resume Jihad at will. By their very nature, treaties must be of temporary duration, for the normal relations between Muslim and non-Muslim territories are not peaceful, but warlike.

Therefore, for Khadduei, Jihad reflects the normal war relations existing between Muslims and the infidels was a product of a warlike people. Islam could not abolish the warlike character of the Arabs who were constantly at war with each other. It indeed reaffirmed the war basis of inter-group relationships by institutionalizing war, transforming inter-Muslim war into a holy war designed to be declared ceaselessly against those who failed to become Muslims. There is no abandonment of the Jihad duty, but only a period of suspension, a dormant status, from which the leader may revive it at any time he deems necessary.<sup>237</sup>

This issue is summarized in a statement by the renowned Ibn Khaldun (1332–1406):

“In the Muslim community, Jihad as the holy war is a religious duty, because of the universalism of the Muslim mission and the obligation to convert everybody to Islam either by persuasion or by force. Therefore, caliphate and royal authority are united in Islam, so that

the person in charge can devote the available strength to both of them at the same time.”<sup>238</sup>

### **The Domestic Realm: *al-Walā' wal-Barā'* and *al-Ṭā'ifah al-Mansūrah***

The issue of *Walā' wa-Barā'* has also a domestic framework. Muslims of the *Salafi* and the *Wahhābi* Jihadists believe they are the Saved Sect (*al-Ṭā'ifah al-Mansūrah*), the only group which has the correct Islamic beliefs. They are the real *Ahl al-Sunnah wal-Jamā'ah*, while all other manifestations of Islam have deviated from the “straight path” (*Ṣirāt al-Mustaqīm*), and by that they are destined for hell as “apostates.” They are *Ahl al-Ṭāghūt*, destined to be eliminated. This principle is the basis of the *Takfir* doctrine the Jihadists use to identify their domestic Muslim enemies and to justify the use of violence against them.<sup>239</sup> It is taken from the introduction of an unauthentic *Ḥadīth*:

“... This community will be split up into seventy-three sects, seventy-two of them will go to Hell and one will go to Paradise, and it is the majority group.”

In his *al-'Aqīdah al-Wāsiṭiyah*,<sup>240</sup> Ibn Taymiyya discusses the issue of *al-Ṭā'ifah al-Mansūrah*, combined with *al-Walā' wal-Barā'*: to hate the *Kuffār* and to fight actively against them. Ibn 'Abd al-Wahhāb's concept of *Takfir*, includes the command that anyone who does not show sufficient levels of *Walā'*, as allegiance to “true Muslims” and/or adequate *Barā'*, as rejection of “non-Muslims,” is at risk of committing apostasy. The *Salafi* Jihadist groups adopted this concept as they have the divine right to judge other people's levels of *Walā'* of Muslims and *Barā'* of non-Muslims, and to kill them. Another Jihadist forum quotes 'Abd al-Qādir bin 'Abd al-'Azīz, the mentor of Ayman al-Zawahiri:<sup>241</sup>

“... The most important duties of *al-Ṭā'ifah al-Mansūrah* in this age is to wage Jihad against the apostate rulers who have changed the rules of Allah and who govern Muslims using heretical man-made laws... the *Salafi Shuhadā'* are *al-Ṭā'ifah al-Mansūrah* who has been promised victory against the enemies of Islam.”

Abū Qatāda, the Jordanian-Palestinian preacher, has written on the subject of *al-Ṭā'ifah al-Mansūrah*,<sup>242</sup> to prove the doctrine reinforces Jihadists' self-belief being righteous; strengthen their mutual solidarity; and allows them to fight opposition to their views. It creates a sense of

exclusivity, and strengthens self-righteousness and self-importance. On one of the popular Jihadist internet forums it is narrated:<sup>243</sup>

“Who are *al-Ṭāʾifah al-Mansūrah*? Bukhari says they are the people of knowledge. Other scholars say they are *Ahl al-Hadīth*. al-Nawawī says: they are those who enjoin good and forbid evil.”

This has also to do with the issue of *Ṭāghūt*. *Salafi* Jihadist ideology places great emphasis upon justifying violence through the concept of *Ṭāghūt*, which is a false deity. Muslims have an obligation to struggle against *Ṭāghūt* on the mere assumption that it is against Allah or what Allah has revealed. This approach of *Ṭāghūt* depends on religious rulings issued by *Wahhabi* clerics, yet it is defined as anything that is the antithesis of Islamic monotheism. ‘Abd al-Majid bin Mohammad al-Munī, a leading scholar in Saudi Arabia, explained it, in order to achieve *Tawhīd*, which is the highest requirement of every Muslim, one must explicitly reject *Ṭāghūt*, otherwise he is an apostate.<sup>244</sup>

A Muslim internet site details the meaning of *Ṭāghūt*, as a fundamental condition for the correctness of one’s *Imān* (belief). The definition of *Ṭāghūt* is: all things that are worshipped besides Allah even from one single aspect. Whatever is worshipped from the angle of being prostrated to (*Sujūd*) or bowed toward (*Rukūʾ*) is a *Ṭāghūt*. Whoever is worshipped from the angle of fear (*Khawf*) and hope (*Rajāʾ*) besides Allah is *Ṭāghūt*. Whoever is worshipped from the angle of obedience (*Tāʾah*) and arbitration (*Tahākum*) besides Allah is *Ṭāghūt*. Whoever is worshipped from the angle of love (*Mahabah*) and allegiance (*Walāʾ*) besides Allah is *Ṭāghūt*.

Ibn Qayyim said, the *Ṭāghūt* are all things that go beyond their boundaries in respect of being worshipped, followed, or obeyed. It includes all those whom the people refer to as arbitrating instead of Allah or his Prophet. He quotes Muhammad bin Abdul Wahāb who has commented, *Ṭāghūt* generally is anything that is worshipped besides Allah, followed or obeyed besides Allah. Sayyid Qutb declared that Allah transformed into apes and swine those who worshipped *Ṭāghūt*. The *Ṭāghūt* is any authority that contravenes the ruling of Allah; and any judgment that is not based upon the *Sharīʾah*. Any onslaught against the *Ulūhiyah* (divinity) or *Hākimiyyah* (sovereignty) of Allah is the worst type of *Ṭāghūt*. The Jews and Christians are worshippers of *Ṭāghūt*, because they followed their priests’ and monks’ judgments instead of the law of Allah.<sup>245</sup>

*Ṭāghūt* is at the heart of the *Salafi* Jihadists’ struggle against Arab-Muslim regimes that do not comply with their Islamic conceptions, and

it legitimizes the religious rationale behind their terrorist attacks. These are also based on the *Hadīth*: "Whoever changed his Islamic religion, then kill him."<sup>246</sup> *Salafi* Jihadists can accuse any ruler who implements a political system that conflicts with their exact interpretation of Islam as being *Kāfir*.<sup>247</sup> The doctrine of *al-Walā' wal-Barā'* is used to separate and to distance the Muslims from infidels, and at the same time to declare other Muslims as being *Tāghūt*, yet to impose violently their ideology, as being *al-Tā'ifah al-Mansūrah*.

Although *al-Walā' wal-Barā'* is highly conspicuous among the *Wahhābiyah* and *Salafiyyah*, it is also a central theme among mainstream Islam. An internet site relates to the *Shahādah* as part of *al-Walā' wal-Barā'* and *Tāghūt*. al-Qurtubi commented in his *Tafsīr*, whoever rejects evil (*Barā'*) and believes in Allah alone is a man of *Walā'*. Allah sent to each nation an apostle with the command to worship only him, to hate the *Kuffār* and to shun *Tāghūt*. In *Tafsīr Ibn Kathīr* he declares, whoever rejects the false rivals (*Andād*) to Allah, the idols (*Awthān*) and makes Allah the only one worthy of worship, is a man of *Walā'* who strictly performs the *Dīn*. It is reported that the Prophet said, whoever says there is no god but Allah, and rejects the *Kuffār*, his wealth and blood will be protected and his account will be with Allah.<sup>248</sup>

In a *Fatwah* of Sheikh Humud al-'Uqla, he relates to Ibn Qudamah, who quotes a *Hadīth* that Muhammad was asked about the *Mushrikūn*, when they are attacked and their women and children are killed, he said: "they are part of them." So, it is permissible to kill women and children when they are mixed up with the fighters, since Allah commanded to hate the *Kuffār*. It is also permissible to use the catapult against *Kuffār* even if children, women, old men, and monks are killed.<sup>249</sup> Ibn *Hazm*, commenting on a *Hadīth* said: . . . This is a general ruling from the Prophet, to hate the *Kuffār* and not to leave any person of them.<sup>250</sup>

### *al-Walā' wal-Barā'* and *al-Fiṭrah* Doctrine

On the face of it, these are two contradictory doctrines. While *al-Walā' wal-Barā'* is divisive, *Fiṭrah* is inclusive; while *al-Walā' wal-Barā'* rejects the other, *Fiṭrah* annexes the other. However, a close examination proves that the latter affirms the essence of the former as a totalitarian approach. Both picture the world by the superiority of Islam: *al-Walā' wal-Barā'* doctrine by denying and hating the other, being inferior, and the *Fiṭrah* doctrine by proving its superiority through the other's affiliation to and origination from Islam and admitting its inferiority.

The *Fitrah* doctrine is the Islamic concept of human nature, as the right action of submission to Allah. *Fitrah* is associated with the *Dīn* of Islam, as how Allah has created mankind and the universe, and as of knowing Allah and submitting to him. By that, Islam is called *Dīn al-Fitrah*, the religion of human nature, because its laws and its teachings are relevant to all the universe and all human beings. Since *Shirk* and *Kufr* represent the rejection of the oneness of Allah, it is obligatory upon the Muslims to hate them. *Tawhīd* is intrinsic to man's *Fitrah*, because Allah in his infinite wisdom intended for man to know him as the one and only.

Yet, the highest important Islamic use of *Fitrah* is the belief and the declaration that actually all mankind from eternity is born Muslim. Allah, having created humankind, took a covenant with them that they all will believe only in Islam and obey only him and his messenger. All babies who come into the world are born Muslim, and only their cruel inconsiderate parents have changed their religion. The proof comes from the Old and New Testaments: all Jewish and Christian patriarchs and prophets were Muslims who preached Islam from the outset, and clearly testified that Muhammad is the Messenger of Allah and the "Seal of all Prophets."

Abraham prayed: "make us submit, O Allah to your will."<sup>251</sup> Jacob's sons declare: "We shall worship your Allah and the Allah of Abraham and Ishmael and Isaac, the one and only Allah; and to him we submit."<sup>252</sup> Moses said, "All glory to you. I turn to you in repentance, and I am the first to believe." Allah said, "O Moses, I have chosen you over the people with my messages and my words. So take what I have given you and be among the grateful." Moses said, "Admit us to your grace, for you are the most compassionate of all." So when Moses became surprised at the good which Allah bestowed upon Muhammad and his *Ummah*, he said: "Oh if only I was from the *Ummah* of Ahmad."<sup>253</sup> "Moses said: O my people, if you do believe in Allah place your trust in him if you are obedient. They answered: we have placed our trust in Allah . . ."<sup>254</sup> Noah said: "My reward is with Allah. I have been commanded to be with those who submit to him."<sup>255</sup> Joseph said: ". . . let me die submitting to you and place me among the upright."<sup>256</sup> Jesus declares: "I am indeed a slave of Allah. Allah is my lord and your lord, so worship him alone." Then he asked: "Who will help me in the way of Allah?" And his disciples answered: "We shall be the helpers of Allah. We believe in Allah; and you are our witness that we submit and obey."<sup>257</sup> "Abraham and Ishmael and Isaac and Jacob and their offspring, and what had been



revealed to Moses and to Jesus and to all other prophets by Allah. We submit to and obey.”<sup>258</sup>

But there is more concerning the *Fitrah* doctrine: in its impudence, Islam declares that there are proofs of Muhammad's status in the Old and the New Testaments. They quote Deuteronomy 18:17–9 and 34:12 that promise the coming of Prophet Muhammad as the seal of all prophets. Yet, the utmost is found in Deuteronomy, 33:2, when they quote: “The Lord came from Sinai and dawned over them from Seir; He shone forth from Mount Paran.” Sinai is the place where Moses spoke to Allah and received the *Taurat*; Seir, the place where Jesus received Divine Revelation; and Paran is a mountain range in Mecca,<sup>259</sup> in which Allah manifested himself to mankind for the last time by his revelation to Muhammad. This is the proof of Muhammad's superiority on all other prophets.

The best answer to these falsifications was given Maimonides, the great Jewish philosopher, physician, scientist, and the uppermost prolific Torah scholar, in his letter to the Jews of Yemen (Epistle to Yemen), written probably in 1172, in which he thoroughly rebutted all Muslim allegations.<sup>260</sup> Moreover, he brings attention in that Epistle, to the fact that Islam is the most anti-Jewish religion and that it literally schemes and plots against the Jews, in order to annihilate them.

This is the basis of Islamic Messianic conversion. *Aslim—Taslim* was the strategy, the slogan-message that Muhammad sent to the non-Muslims, literally meaning “submit and you will be safe.” This was accepted by all Muslim leaders: *Da'wah Qablal-Jihād*, the call to submit to Islam before Jihad war. Nowadays, the *Da'wah*, the propagation arm, works effectively to conquer the world by conversion, and the *Fitrah* doctrine has become the means to achieve it. The huge monstrous mosques built in the West are one strategy, but the call to Islam is operated by the *Fitrah*.

### **Do Jews, Christians, and Muslims Believe in the Same God?**

A commonly heard claim by Muslim propagators and their apologists is that Jews, Christians, and Muslims all believe in “the same God.” These comforting words are of great assistance to those wishing to engage in interfaith dialogues and ventures. But is this true? To answer that question, it is important to look at what is said and taught about Jews and Christians by Allah in the Qur'an.

It is clearly stated that Allah claims that the only religion acceptable to him is Islam alone,<sup>261</sup> and that Islam is to be made superior over



all other religions.<sup>262</sup> In the Muslim prayer it is declared that Allah is angry with the Jews, and the Christians are misguided in their beliefs.<sup>263</sup> Allah curses the Jews and Christians,<sup>264</sup> since they are among the worst of creatures who “will abide in the fire of Hell,”<sup>265</sup> while the Muslims are the best of creatures.<sup>266</sup> Not only that Allah forbids Muslims from being friends with Jews and Christians,<sup>267</sup> he specifically states that the Jews are among the worst enemies of Islam,<sup>268</sup> and that Christianity is a false religion that is based on a fraud. Allah also states that those who believe that Jesus is the Son of God commit the unforgiveable sin in Islam, *Shirk*,<sup>269</sup> and will go to Hell.<sup>270</sup>

Islam teaches that Muhammad spoke for Allah alone, that Allah commands Muslims to obey Muhammad as his only messenger, and all Muslim must imitate his conduct and totally follow his examples.<sup>271</sup> Muhammad said that when meeting Jews and Christians, they should not greet them and should push them to the narrowest part of the road.<sup>272</sup> Muhammad said that the Jews were grave robbers, and said,

“The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, ‘O Muslim! There is a Jew hiding behind me, so kill him.’”<sup>273</sup>

On the Day of Resurrection, Jews and Christians would take the place of Muslims in Hell.<sup>274</sup> That is why on his death bed Muhammad addressed the believers to expel the Jews and Christians from the Arabian Peninsula and made it clear they will not leave any but Muslims.<sup>275</sup> Under these provisions, even only from a theological perspective, it is clear that Jews, Christians, and Muslims do not believe in the same God. Otherwise Jews and Christians believe in and worship a God who hates and curses them, orders Muslims to fight and to kill them, and condemns them to Hell simply because they are not Muslims. From a pure Islamic perspective this idea contradicts the doctrine of *al-Walā’ wal-Barā’* and its central place after the *Tawhīd*. As analyzed here, according to Islam itself, Allah is absolutely not God, and it is a blasphemy, *Bid’ah*, even to declare so. So why do Muslims propagate the idea? The answer is given in the *Da’wah* chapter: it is a pure propagation to deceive and mislead the infidels. This absurd propagation deserves Ibn Kathir’s explanation:

Narrated Ibn ‘Abbas that the Prophet said, “Whoever explains the Qur’an with his opinion or with what he has no knowledge of, let him assume his seat in the Fire.”<sup>276</sup>

The current example on this issue comes from al-Azhar, the most prestigious Islamic university. It has distributed a free booklet dedicated to discrediting Christianity, referred to as a “failed religion,” while Islam is hailed as the true and superior religion on earth. Because the “seeds of weakness” are inherent in Christianity and the Bible, says the booklet, Islam was easily able to supplant it in the Middle East.<sup>277</sup>

Christians are being persecuted, massacred, slaughtered, and abused in the Middle East, Asia, and Africa by Muslims alone, not by any other group or “religion.” Christianity is becoming an extinct species mainly in these continents.<sup>278</sup> Israel, the only Jewish state, is under lethal threat of extermination as a nation and a state, and Islamic anti-Semitism is flourishing around the world. The lack of reaction of the leaders of the Free World deserves contempt. The disgraceful submission of the Archbishop of Canterbury, and the confusing silence of the Pope, with the moral authority their position bestows upon them, is an example of the moral weaknesses of contemporary reality. The policy of appeasement resembles not only the situation in the 1930s with policy toward the Nazi regime, but even much more, and exposes the Free World to hazards hardly ever matched in history.

### Concluding Remarks

The doctrine of *al-Walā' wal-Barā'* signifies something of critical importance for understanding the Islamic worldview and its conceptions about the other. Muslims' faith is incomplete without these attitudes, including renouncing and fighting domestic *Jāhili* rulers. It is based on the criterion of distinguishing between the believers and the enemies of Islam. That is why *Tawhīd* will never be achieved on earth until the believers apply *al-Walā' wal-Barā'*. He who wishes to understand why Muslims hate Western civilization so deeply, in fact all qualifying as “the other”; why Islam is a murderous automatic system of hatred machinery against the other; why this venom is so thoroughly implanted in Muslims from infancy, *al-Walā' wal-Barā'* doctrine is the source and the answer.

### Notes

1. *Sûrat al-Baqarah*, 2:257; *Sûrat al-Hājj*, 22:4.
2. *Sûrat al-Imrān*, 3:32; *Sûrat al-Mumtāḥanah*, 60:1, 4, 13.
3. *Sûrat al-Imrān*, 3:28, 118; *Sûrat al-Mā'idah*, 5:57.
4. *Sûrat al-Nisā'* 4:89, 144; *Sûrat al-Taubah*, 9:71; *Sûrat al-Mujādilah*, 58:22.
5. See the list, accessed October 7, 2015, <http://dttj.blogspot.co.il/2010/08/intolerance-toward-non-muslims-in-quran.html>.
6. See the list, accessed October 7, 2015, <http://www.thereligionofpeace.com/Quran/023-violence.htm>.

7. *Ṣūrat al-Mā'idah*, 5:51; *Ṣūrat al-Mumtāḥanah*, 60:13.
8. *Ṣūrat al-Taubah*, 9:23.
9. <http://www.iiuum.edu.my/deed/hadith/muslim/index.html>, accessed October 7, 2015: *Ṣaḥīḥ Muslim*, 1:417.
10. *Ṣaḥīḥ Bukhārī*, 5:59:572.
11. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 231.
12. Bassam Tibi, "The Simultaneity of the Un-Simultaneous," in *Tribes and State Formation in the Middle East*, ed. S. Khoury and J. Kostiner (Berkeley: University of California Press, 1990), 126–42. Ernst Gellner, *Muslim Society*, 56. Xavier de Planhol, *The World of Islam*, 7–15.
13. Ignaz Goldziher, *Introduction to the Study of Islam*, 50, 230–1. Ibn Khaldun, *al-Muqaddimah*, 98–99.
14. Ira Lapidus, "Tribes and State Formation in Islamic History," in *Tribes and State Formation in the Middle East*, ed. S. Khoury and J. Kostiner (Berkeley: University of California Press, 1990), 30, 34.
15. Jeddah: Kashul Shububat Production, 2005, 4.
16. *al-Ihtijāj bil-Qadir*, 62.
17. <http://www.islamiccentre.org/presentations/aeqedah02.pdf>, accessed October 7, 2015.
18. <http://www.binbaz.org.sa/mat/8591>, accessed October 7, 2015.
19. *al-Walā wal-Barā*: accessed October 7, 2015, <http://www.tawhed.ws/r1?i=1388&x=xota0ud8>.
20. *Ṣūrat al-Imrān*, 3:62; *Ṣūrat al-Nisā'* 4:171; *Ṣūrat al-Mā'idah*, 5:73; *Ṣūrat al-Taubah*, 9:31; *Ṣūrat Tā Hā*, 20:8, 14; *Ṣūrat al-Hashr*, 59:22.
21. There are numerous verses in different *Ṣūwar* that prove this point: *Ṣūrat al-Baqarah* 2:163; *Ṣūrat al-Imrān*, 3:18, 216; *Ṣūrat al-Nisā'*, 4:87; *Ṣūrat al-An'ām*, 6:39, 102, 206; *Ṣūrat al-A'rāf*, 7:65, 73, 85, 158-9; *Ṣūrat al-Taubah*, 9:31, 129; *Ṣūrat Hūd*, 11:14, 50, 61, 84; *Ṣūrat al-Ra'd*, 13:27, 30; *Ṣūrat al-Naḥl*, 16:2, 20; *Ṣūrat Tā Hā*, 20:8, 14, 98; *Ṣūrat al-Mu'minūn*, 23:3, 32; *Ṣūrat al-Nūr*, 24:25; *Ṣūrat al-Qaṣaṣ*, 28:70, 88; *Ṣūrat al-Mu'min*, 40:3, 62, 65.
22. See: Ibn al-Qayyim, *al-Fawā'id*, 143–4. See Chapter One.
23. Muhammad Ibn Taimiya, *Majmū' al-Fatawā*, vol 28 (Jeddah: Kashul Shububat, 2005), 32.
24. *Ṣūrat al-Mā'idah*, 5:60.
25. *Ibid.*, 5:77.
26. This is also the narration of *Ṣaḥīḥ Bukhārī*, 2:56:662.
27. *Tafsīr al-Qurtubī*, Vol. 1, accessed October 7, 2015, <http://www.qtafsir.com/>.
28. <http://www.islamhouse.com/ip/17921>, accessed October 7, 2015.
29. This data is from the publications of Bill Warner, Center for the Study of Political Islam, Nashville, Tennessee, accessed October 7, 2015, <http://www.politicalislam.com/>.
30. The origin of the word is Semitic, and it comes from Judaism: Bernard Lewis, *The Political Language of Islam* (Chicago: University of Chicago Press), 32. It appears 64 times in the Qur'an: 53 in Mecca and 11 in Medina.
31. *Ṣūrat al-Hujurāt*, 49:10.
32. *The Guardian*, February 7, 2005.
33. *Ṣūrat al-Imrān*, 3:82, 110; *Ṣūrat al-Nisā'*, 4:76; *Ṣūrat al-A'rāf*, 7:176; *al-Anfāl*, 8:55.
34. *Ṣūrat al-Baqarah*, 2:65; *Ṣūrat al-Mā'idah*, 5:60.

35. *Ṣūrat al-Anfāl*, 8:12.
36. *Ṣūrat Muhammad*, 47:4.
37. *Ṣūrat al-Imrān*, 3:151.
38. *Ṣūrat al-Anfāl*, 8:12; *Ṣūrat al-Anfāl*, 8:60.
39. *Ṣūrat al-Ahzāb*, 33:26; *Ṣūrat al-Hashr*, 59:2.
40. *Ṣūrat al-Baqarah*, 2:191; 193; *Ṣūrat al-Nisā'*, 4:89, 91; *Ṣūrat al-Anfāl*, 8:39; *Ṣūrat al-Taubah*, 9:36, 73, 111, 123; *Ṣūrat al-Tahrīm*, 66:9.
41. See analysis of this verse in the Chapter of Abrogation.
42. *Ṣūrat al-Imrān*, 3:10; *Ṣūrat Ibrāhīm*, 14:30; *Ṣūrat al-Nahl*, 16:29; *Ṣūrat al-Anbiyā'*, 21:98; *Ṣūrat al-Ahzāb*, 33:64; *Ṣūrat al-Saff*, 61:11.
43. *Ṣūrat al-Taubah*, 9:17; *Ṣūrat al-Hajj*, 22:19; *Ṣūrat al-Mū'min*, 48:13.
44. *Ṣūrat al-Kahf*, 18:106; *Ṣūrat al-Bayyinah*, 98:6.
45. *Ṣūrat al-Mā'idah*, 5:33.
46. *Ṣūrat al-Taubah*, 9:28, 32, 69.
47. *Ṣūrat Ibrāhīm*, 14:4; *Ṣūrat al-Kahf*, 18:57; *Ṣūrat al-Fātir*, 35:8; *Ṣūrat Yāsīn*, 36:8–9; *al-Zumār*, 39:23; *Ṣūrat al-Jāthiyah*, 45:23.
48. *Sunnan Abu Dawud*, 41:4832.
49. *Ṣaḥīḥ Bukhārī*, 59:572.
50. Bernard Lewis, "Metaphor and Allusion," *The Political Language of Islam*, 4–5.
51. *Ṣūrat al-A'arāf*, 7:158; *Ṣūrat al-Taubah*, 9:33; *Ṣūrat al-Anbiyā'*, 21:107.
52. *Ṣūrat Yūsuf*, 12:109; *Ṣūrat al-Anbiyā'*, 21:22.
53. *Ṣūrat al-Nisā'*, 4:141; *Ṣūrat al-Mā'idah*, 5:17; *Ṣūrat Yūnus*, 10:68; *Ṣūrat al-Mū'min*, 40:62; *Ṣūrat al-Ahqāf*, 46:33; *Ṣūrat al-Fath*, 48:14; *Ṣūrat al-Munāfiqūn*, 63:8.
54. *Ṣūrat al-Taubah*, 9:33.
55. *Ṣūrat al-Imrān*, 3:141; *Ṣūrat al-Nisā'*, 4:115; *Ṣūrat al-Mā'idah*, 5:17, 52, 72–3; *Ṣūrat Yūnus*, 10:68–70; *Ṣūrat al-Ankabūt*, 29:68; *Ṣūrat Yā Sīn*, 36:49–64.
56. Majid Khadduri, *War and Peace in the Law of Islam* (Baltimore, MD: The Johns Hopkins Press, 1955).
57. *Ṣūrat al-Imrān*, 3:110, 114, 132; *Ṣūrat al-Taubah*, 9:71, 112.
58. *Ṣūrat al-Baqarah*, 2:62; *Ṣūrat Hā Mīm al-Sajdah*, 41:30; *Ṣūrat al-Fath*, 48:29.
59. *Ṣūrat al-Nisā'*, 4:59; *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat al-Hajj*, 22:77.
60. *Ṣūrat al-Taubah*, 9:72; *Ṣūrat al-Fath*, 48:17; *Ṣūrat al-Saff*, 61:12.
61. *Ṣūrat al-Nisā'*, 4:74.
62. *Ṣūrat al-Taubah*, 9:111.
63. *Ṣūrat al-Baqarah*, 2:154.
64. *Ṣūrat al-Imrān* 3:169.
65. Genesis, 1:27.
66. *Ṣaḥīḥ Muslim*, 19:4294.
67. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 9: The Last Years of the Prophet, 69.
68. Ibn Khaldūn, *The Muqaddimah*, 183. Ahmed ibn Naqib Misri, 'Umdat al-Sālik, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law* (Beltsville, MD: Amana Publications, 1994), 602.
69. Ibn Taimiya, *Majmū' al-Fatawā*, Vol 28, 32.
70. <http://www.memritv.org/clip/en/0/0/0/189/0/2108.htm>, accessed October 7, 2015.
71. *Ṣūrat al-Anfāl*, 8:67.

72. *Ṣaḥīḥ Bukhārī*, 4:52:257, 258. *Ṣaḥīḥ Muslim*, 19:4320; 3:4456–8 *Sunnan Abu Dawūd*, 2:2662–4.
73. al-Tabari, *The History of al-Tabari*, vol. 7, The Foundation of the Community, 102–4; vol. 14, The Conquest of Iran, 84.
74. *Sunnan Abu Dawūd*, 2:2607–8. Malik, al- *Muwattaʿ*, 21.3.9–10.
75. *Ṣaḥīḥ Bukhārī*, 4:52:256; *Ṣaḥīḥ Muslim*, 19:4321–23; 3:4322. *Sunnan Abu Dawūd*, 2:2632.
76. Tabari, *Taʾriḫ al-Rusūl wal-Mulūk*, vol. 8, The Victory of Islam, 38.
77. sunnahonline.com/ilm/contemporary/0017.
78. Tirmidhi, *al-Jamiʿ al- Ṣaḥīḥ*, vol. 7, 36.
79. Ibn Rushd, *Distinguished Jurist's Primer*, vol. 1 (Ithaca, NY: Ithaca Press, 2000), 458, 460–1, 464, 604.
80. *Ṣaḥīḥ Bukhārī*, vol. 2, nos. 291–301.
81. Malik ibn Anas, *Muwattaʿ: The First Formulation of Islamic Law* (Granada, Spain: Madinah Press, 1989), Book 21, *Aḥādīth* 8–10. Imam Nawawi, accessed October 7, 2015, <http://hadith.al-islam.com/Display/Display.asp?Doc=1&Rec=4215>.
82. Ibn Rushd, *Distinguished Jurist's Primer*, vol. 1, 458–9; al-Misri, 'Umdat al-Sālik, *Reliance of the Traveller*, o9.10, 603; o9.13, 604; o9.14, 604.
83. al-Mawardi, *The Laws of Islamic Governance* (London: Ta-Ha Publishers, 1996), 143–5.
84. *Sūrat al-Imrān*, 3:82; *Sūrat al-Nisāʿ*, 4:48; *Sūrat al-Amʿam*, 6:39; *Sūrat al-Taubah*, 9:28, 32, 69; *Sūrat Hūd*, 11:14; *Sūrat al-Raʿd*, 14:4, 30; *Sūrat al-Kahf*, 18:57; *Sūrat al-Furqān*, 25:21; *Sūrat al-Fātir*, 35:8; *Sūrat Yā Sin*, 36:8–9; *Sūrat al-Zumar*, 39:23; *Sūrat al-Mūʾmin*, 40:63; *Sūrat al-Jāthiyah*, 45:23.
85. *Sūrat al-Anfāl*, 8:12; *Sūrat Muhammad*, 47:4.
86. *Sūrat al-Imrān*, 3:151; *Sūrat al-Anfāl*, 8:12, 60; *Sūrat al-Aḥzāb*, 33:26; *Sūrat al-Mumtaḥanah*, 59:2.
87. *Sūrat al-Baqarah*, 2:191, 193; *Sūrat al-Nisāʿ*, 4:91; *Sūrat al-Anfāl*, 8:39; *Sūrat al-Taubah*, 9:5, 36, 111, 123; *Sūrat al-Taḥrīm*, 66:9.
88. *Sūrat al-Imrān*, 3:10, 131; *Sūrat al-Nisāʿ*, 4:56, 91, 143, 152; *Sūrat al-Aʿrāf*, 7:144; *Sūrat al-Taubah*, 9:17; *Sūrat al-Raʿd*, 13:15, 33; *Sūrat Ibrāhīm*, 14:30; *Sūrat al-Naḥl*, 16:28–9; *Sūrat al-Kahf*, 18:106; *Sūrat al-Anbiyāʿ*, 21:98; *Sūrat al-Hajj*, 22:19–22; *Sūrat al-Aḥzāb*, 33:64; *Sūrat al-Fath*, 48:13; *Sūrat al-Saff*, 61:11; *Sūrat Taḥrīm*, 66:6; *Sūrat al-Aʿlaq*, 98:6.
89. *Sūrat al-Māʿidah*, 5:33.
90. *Sūrat al-Taubah*, 9:30; *Sūrat al-Fath*, 48:28.
91. *Sūrat al-Imrān* 3:62; *Sūrat al-Māḍah*, 5:73; *Sūrat Tā Hā*, 20:8, 14, 97; *Sūrat al-Hashr*, 59:22.
92. Repeated in dozens of Qurʾan verses.
93. *Sūrat al-Baqarah*, 2:22; *Sūrat al-Nisāʿ*, 4:48, 116; *Sūrat al-Māʿidah*, 5:72; *Sūrat al-Anʿām*, 6:19; *Sūrat al-Aʿrāf*, 7:33, 173, 190; *Sūrat al-Raʿd*, 13:33; *Sūrat Ibrāhīm*, 14:30; *Sūrat al-Naḥl*, 16:3, 54; *Sūrat al-Rūm*, 30:33, 40; *Sūrat Luqmān*, 31:13; *Sūrat al-Zumar*, 39:8.
94. *Sūrat al-Imrān*, 3:110, 114, 132; *Sūrat al-Nisāʿ*, 4:115, 136, 141; *Sūrat al-Māʿidah*, 5:3, 17; *Sūrat al-Aʿrāf*, 7:158; *Sūrat al-Taubah*, 9:33, 71–3, 123; *Sūrat Yūnus*, 10:69–70; *Sūrat al-Aḥzāb*, 33:36; *Sūrat Yā Sin*, 36:64–5; *Sūrat al-Fath*, 48:17; *Sūrat al-Saff*, 61:12.
95. *Ṣaḥīḥ Bukhari*, 4:52:53; *Ṣaḥīḥ Muslim*, 11:2013.

96. Ibid., 4:52:72.
97. Ibid., 4:52:216.
98. Lebanese television, LBC, August 27, 2008.
99. *Sûrat al-Taubah*, 9:30; *Sûrat al-Fath*, 48:28; *Ṣaḥīḥ Bukhārī*, vol. 8 no. 427.
100. *Sûrat al-Fath*, 48:48.
101. *Sûrat al-Anfāl*, 8:39; *Sûrat al-Taubah*, 9:73; *Sûrat al-Tahrīm*, 66:9.
102. *Sûrat Ibrāhīm*, 14:30.
103. *Sûrat Hūd*, 11:14.
104. *Sûrat al-'Ankabūt*, 29:17.
105. *Sûrat al-Mu'min*, 40:63.
106. *Sûrat al-An'am*, 6:115; *Sûrat Yūnus*, 10:64; *Sûrat al-Rūm*, 30:30.
107. *Sûrat al-Baqarah*, 2:99; *Sûrat al-Nisā'*, 4:150–2; *Sûrat al-R'ad*, 13:33–4; *Sûrat al-Nahl*, 16:28–9; *Sûrat al-Hajj*, 22:19–22.
108. *Sûrat al-Aḥzāb*, 33:27, 60–2; *Sûrat al-Qalam*, 68:44.
109. *Ṣaḥīḥ Bukhārī*, 9:84:57.
110. *Ṣaḥīḥ Muslim* 20:4696.
111. *Sûrat al-Arāf*, 7:44; *Sûrat al-Taubah*, 9:123; *Sûrat al-Furqān*, 25:52; *Sûrat al-Tahrīm*, 66:9; *Sûrat al-Mutaffifīn*, 83:34.
112. *Sûrat al-Imrān*, 3:82. *Sûrat al-Mu'min*, 40:63; *Ṣaḥīḥ Bukhārī*, 4:52:260.
113. *Sûrat al-Baqarah*, 2:99; *Sûrat al-Furqān*, 25:21; *Sûrat Yā Sīn*, 36:49–64.
114. *Sûrat al-Nisā'*, 4:48; *Sûrat al-Mu'min*, 40:12.
115. *Sûrat al-Furqān*, 25:21; *Sûrat al-Mā'idah*, 5:101–2; *Sûrat Yā Sīn*, 36:49–64.
116. *Sûrat al-Mā'idah*, 5:33.
117. *Sûrat al-Baqarah*, 2:99; *Sûrat al-Imrān*, 3:82; *Sûrat al-Mu'min*, 40:63; *Ṣaḥīḥ Bukhārī*, Book 52, no. 260; *Sûrat al-Furqān*, 25:52;
118. *Sûrat al-R'ad*, 13:33–4.
119. *Sûrat al-Baqarah*, 2:191. 193; *Sûrat al-Mā'idah*, 5:52; *Sûrat al-Taubah*, 9:26; *Sûrat al-Nūr*, 24:55; *Sûrat al-Aḥzāb*, 33:60–2.
120. *Ṣaḥīḥ Bukhārī*, 1:2:25. See also: *Ṣaḥīḥ Bukhārī*, 1:8:387.
121. *Ṣaḥīḥ Bukhārī*, 4:52:220.
122. [www.iidraid.de/EnOfOuran/Subject/00001/00002/00017/00040/00096.htm](http://www.iidraid.de/EnOfOuran/Subject/00001/00002/00017/00040/00096.htm).
123. Bill Warner, Center for the Study of Political Islam, accessed October 7, 2015, <http://www.politicalislam.com/>, op.cit.
124. *Sûrat al-Baqarah*, 2:113, 111, 120, 135, 140; *Sûrat al-Imrān*, 3:67; *Sûrat al-Nisā'*, 4:46, 160; 5:18, 41, 44, 51, 64, 82; 9:30; *Sûrat al-Nahl*, 16:118.
125. *Sûrat al-Baqarah*, 2:40, 211, 246; *Sûrat al-Mā'idah*, 5:12, 32, 70, 72, 78, 110; *Sûrat al-Arāf*, 7:105; *Sûrat Ibrāhīm*, 14:61; *Sûrat Banī Isrā'īl*, 17:101; *Sûrat Tā Hā*, 20:47, 94; *Sûrat al-Naml*, 27:76; *Sûrat Luqmān*, 32:23; *Sûrat al-Dukkhān*, 44:30; *Sûrat al-Aḥqāf*, 46:10; *Sûrat al-Saff*, 61:6
126. *Sûrat al-Jāthiyah*, 45:16.
127. *Sûrat al-Nisā'*, 4:163–6.
128. *Sûrat al-Aḥkāf*, 46:12.
129. *Sûrat al-Mā'idah*, 5:44, 46, 48.
130. Ibid., 5:163–6.
131. *Sûrat al-Ankabūt*, 29:48, 51.
132. *Sûrat al-Aḥqāf*, 46:12; *Sûrat al-Jāthiyah*, 45:16.
133. *Sûrat al-Mā'idah*, 5:44.
134. *Sûrat Yūnus*, 10:94.



135. *Ṣūrat Banī Isrā'īl*, 17:2.
136. *Ṣūrat al-Baqarah*, 2:47; *Ṣūrat al-A'rāf*, 7:140; *Ṣūrat Muhammad*, 44:32–3.
137. *Ṣūrat al-Dukhān*, 44:32–3.
138. *Ṣūrat al-Baqarah*, 2:47.
139. *Ṣūrat al-Mā'idah*, 5:21; *Ṣūrat al-A'raf*, 7:137; *Ṣūrat Banī Isrā'īl*, 17:104.
140. *Ṣūrat al-A'raf*, 7:137.
141. *Ṣūrat al-Mā'idah*, 5:21.
142. *Ṣūrat Banī Isrā'īl*, 17:104.
143. *Ṣūrat al-Rūm*, 30:6.
144. *Ṣūrat Yūnus*, 10:94; *Ṣūrat al-Mū'minūn*, 23:20; *Ṣūrat al-Anqabūt*, 29:46; *Ṣūrat al-Tūr*, 52:1–2; *Ṣūrat al-Tīn*, 95:2.
145. *Ṣūrat al-Anqabūt*, 29:46. Please pay attention: Allah is not Illah, which refers to the Jewish God.
146. *Ṣaḥīḥ Bukhārī*, 1:9:460.
147. *Ṣūrat al-Baqarah*, 2:91, 108, 170; *Ṣūrat al-Nisā'*, 4:46–7, 50, 103; *Ṣūrat al-An'am*, 6:124; *Ṣūrat Banī Isrā'īl*, 17:90–3; *Ṣūrat al-Ahzāb*, 33:40; *Ṣūrat al-Saff*, 61:6.
148. *Ṣūrat al-Baqarah*, 2:208; *Ṣūrat al-Fātir*, 35:39.
149. *Ṣūrat Banī Isrā'īl*, 17:2–8.
150. *Ṣūrat al-Baqarah*, 2:61, 65, 88–91; *Ṣūrat al-Imrān*, 3:19, 21, 112, 181; *Ṣūrat al-Nisā'*, 4:155; *Ṣūrat al-Mā'idah*, 5:70; *Ṣūrat al-A'rāf*, 7:138–51.
151. *Ṣūrat al-Mā'idah*, 5:3, 7, 11; *Ṣūrat al-Ahzāb*, 33:9.
152. *Ṣūrat al-Taubah*, 9:29.
153. *Ṣūrat al-Imrān*, 3:19; *Ṣūrat al-Jāthiyah*, 45:17; *Ṣūrat al-Saff*, 61:5.
154. *Ṣaḥīḥ Bukhārī*, Book 3, no. 850.
155. *Ṣūrat Banī Isrā'īl*, 17:2–8.
156. *Ṣūrat al-Baqarah*, 2:61, 75, 87–91, 100; 3:21, 112, 181; *Ṣūrat al-Nisā'*, 4:46, 155; *Ṣūrat al-Mā'idah*, 5:62, 70; *Ṣūrat al-An'am*, 6:146; *Ṣūrat al-Anfāl*, 8:55–6; *Ṣūrat al-Zukhruf*, 43:48; *Ṣūrat al-Mujādilah*, 58:14; *Ṣūrat al-Saff*, 61:5.
157. *Ṣaḥīḥ Bukhārī*, Book 6, no. 252.
158. *Ṣūrat al-Baqarah*, 2:65; *Ṣūrat al-Nisā'*, 4:47; *Ṣūrat al-Mā'idah*, 5:13, 60, 112, 115; *Ṣūrat al-A'rāf*, 7:166; *Ṣūrat al-Jumū'ah*, 62:65. *Sunnan Abu Dawud*, 32:4028.
159. *Ṣūrat al-Baqarah*, 2:75; *Ṣūrat al-Nisā'*, 4:160–2; *Ṣūrat al-Mā'idah*, 5:13, 42; *Ṣūrat al-Kahf*, 18:27.
160. *Ṣūrat al-Baqarah*, 2:61; *Ṣūrat al-Imrān*, 3:112; *Ṣūrat al-Nisā'*, 4:60; *Ṣūrat al-Bayyinah*, 98:6.
161. *Ṣaḥīḥ Bukhārī*, book 54, no. 524.
162. Jāhiz, *Kitāb al-Hayawān*. Beirut: Dar al-Fikr, 1992.
163. *Ṣūrat al-Nisā'*, 4:52, 56; 5:60, 78, 80, 82; *Ṣūrat al-Mā'idah*, 5:13, 52, 82; *Ṣūrat al-Taubah*, 9:30; *Ṣūrat al-Hajj*, 22:17–19; *Ṣūrat al-Jumū'ah*, 62:6–8.
164. *Ṣūrat al-Jumū'ah*, 62:6–8.
165. *Ṣūrat al-Nisā'*, 4:52, 56.
166. *Ṣūrat al-Jumū'ah*, 62:6–8.
167. *Ṣūrat al-Mā'idah*, 5:13.
168. *Ṣūrat al-Jumū'ah*, 62:65.
169. *Ṣūrat al-Mā'idah*, 5:82.
170. *Ṣūrat al-Nisā'*, 4:163; *Ṣūrat al-Mā'idah*, 5:44–6; *Ṣūrat Yūnus*, 10:94; *Ṣūrat al-Mū'min*, 40:71.



171. *Ṣūrat al-ʿImrān*, 3:71, 78.
172. *Ṣūrat al-Baqarah*, 113–4, 130–6; *Ṣūrat al-ʿImrān*, 64–9; *Ṣūrat al-Mā'idah*, 5:12–9.
173. *Ṣūrat al-Baqarah*, 2:142.
174. *Ṣūrat al-ʿImrān*, 3:18, 66; *Ṣūrat al-Nisā'*, 4:47; *Ṣūrat al-Mā'idah*, 5:3, 7, 11, 15–6, 75; *Ṣūrat al-Taubah*, 9:30–1; *Ṣūrat al-Aḥzāb*, 33:9, 40; *Ṣūrat al-Ḥadīd*, 57:28.
175. *Ṣūrat al-Taubah*, 9:29.
176. *Ṣaḥīḥ Bukhārī*, 4:53:392. Also: vol. 9, nos. 77, 447.
177. *Ṣaḥīḥ Bukhārī*, 1:8:427, 2:23:472.
178. *Ṣaḥīḥ Muslim*, 19:4366.
179. *Ṣūrat al-Nisā'*, 4:47; *Ṣūrat al-Mā'idah*, 5:13.
180. *Ṣūrat al-Mā'idah*, 5:60.
181. *Ṣūrat al-Baqarah*, 2:65; *Ṣūrat al-A'arāf*, 7:166.
182. *Ṣūrat al-Nisā'*, 4:60.
183. *Ibid.*, 4:55; *Ṣaḥīḥ Muslim*, 1:0284.
184. *Ṣūrat al-Baqarah*, 2:42, 61; *Ṣūrat al-ʿImrān*, 3:112; *Ṣūrat al-Bayyinah*, 98:6.
185. *Ṣūrat al-Baqarah*, 2:74, 78, 145; *Ṣūrat al-Nisā'*, 4:160–2; *Ṣūrat al-A'arāf*, 7:132; *Ṣūrat al-Kahf*, 18:27.
186. *Ṣūrat al-Baqarah*, 2:75, 87, 100; *Ṣūrat al-Nisā'*, 4:46; *Ṣūrat al-Mā'idah*, 5:13, 62, 70; *Ṣūrat Bani Isrā'il*, 17:4; *Ṣūrat al-Taubah*, 9:30–1.
187. *Ṣūrat al-Baqarah*, 2:93–6, 142; *Ṣūrat al-ʿImrān*, 3:183–4; *Ṣūrat al-Nisā'*, 4:51–2, 161; *Ṣūrat al-Mā'idah*, 5:42, 52, 79.
188. *Ṣūrat al-Mā'idah*, 5:82; *Ṣūrat al-anfāl*, 8:55–6; *Ṣūrat al-Bayyinah*, 98:6; *Ṣaḥīḥ Bukhārī*, Book 54, no. 524.
189. *Ṣūrat al-Taubah*, 9:29.
190. See the systematic, dated coverage by Palestinian Media Watch, accessed October 7, 2015, <http://palwatch.org>.
191. *Ṣaḥīḥ Bukhārī*, 4:56:791; 4:52:177; *Ṣaḥīḥ Muslim*, 41:6981; 6982; 6983; 6984; 6985.
192. From *Ṣūrat al-Mā'idah*, 5:60: Official PA TV, January 30, 2015.
193. Official PA TV, Sept. 12, 2014.
194. PMW, apes and pigs, accessed October 7, 2015, <http://www.palwatch.org/main.aspx?fi=786>.
195. *al-Hayāt al-Jadidah*, March 23, 2015.
196. *al-Hayāt al-Jadidah*, October 22, 2014; Official PA TV, December 12, 2014.
197. Official PA TV, February 27, 2015. See resolutions of 22nd session of the conference of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation (OIC) in Kuwait: *al-Hayāt al-Jadidah*, March 23, 2015.
198. *Ṣūrat al-Baqarah*, 2:62, 113, 120, 135, 140; *Ṣūrat al-Mā'idah*, 5:14, 18, 51, 69, 82; *Ṣūrat al-Taubah*, 9:30; *Ṣūrat al-Hajj*, 22:17.
199. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 180.
200. *Ṣūrat al-ʿImrān*, 3:55.
201. *Ibid.*, 3:42.
202. *Ṣūrat al-Nisā'*, 4:157.
203. *Ṣūrat al-Nisā'*, 4:171; *Ṣūrat al-Mā'idah*, 5:17, 73; *Ṣūrat Maryam*, 19:88–93.
204. *Ṣūrat Yūnus*, 10:68–9; *Ṣūrat al-Mā'idah*, 5:17, 73; *Ṣūrat al-Bayyinah*, 98:5–6.
205. *Ṣūrat al-An'ām*, 7:37; *Ṣūrat al-Ankabūt*, 29:68.
206. *Ṣūrat Yūnus*, 10:70; *Ṣūrat al-Mā'idah*, 5:72–3.

207. *Ṣaḥīḥ Bukhārī*, 4:55:657–8. *Tafsīr Ibn Kathīr*, Vol. 3, 31–32.
208. A. S. Tritton, *The Caliphs and Their Non-Muslim Subjects* (London: Routledge, 2010).
209. See: John Esposito, accessed October 7, 2015, <http://www-personal.umich.edu/~vika/TeachPort/islam00/esposito/chapt2.html>. Sohaib Sultan, of Princeton University, accessed October 7, 2015, <http://time.com/author/sohaib-n-sultan/>. See also the Internet site: BeliefNet, accessed October 7, 2015, <http://www.beliefnet.com/columnists/commonwordcommon-lord/2014/08/nothing-islamic-about-isis-part-two-what-the-jizya-really-means.html>.
210. <http://enzaferri.blogspot.co.il/2013/02/jihad-seekers-allowance-new-form-of.html#axzz2NwojBJEm>, accessed October 7, 2015.
211. [http://news.yahoo.com/convert-pay-tax-die-islamic-state-warns-christians-181415698--business.html?soc\\_src=mediacontentsharebuttons](http://news.yahoo.com/convert-pay-tax-die-islamic-state-warns-christians-181415698--business.html?soc_src=mediacontentsharebuttons), accessed October 7, 2015.
212. <http://www.raymondibrahim.com/muslim-persecution-of-christians/christians-accept-execution-rather-than-islam/>, accessed October 7, 2015.
213. See, for example, the declaration of the Russian Orthodox Patriarch: Christianity nearing extinction in the Mideast, accessed October 7, 2015, <http://www.raymondibrahim.com/muslim-persecution-of-christians/400-syrian-churches-destroyed-christianity-nearing-extinction-in-mideast-russian-orthodox-patriarch/>.
214. *Ṣaḥīḥ Bukhārī*, 5:59:362, 392; 4:52:288; *Ṣaḥīḥ Muslim*, 10:3763; *Ṣaḥīḥ Muslim*, 019:4366; *Sunnan Abu Dawūd*, 2:28. Aḥmad, *al-Muwattaʿ*, 45:17–8.
215. *Ṣaḥīḥ Bukhārī*, vol. 5 nos. 725, 727; vol. 6, no. 252. Aḥmad, *al-Muwattaʿ*, 45:17–8.
216. *Ṣūrat al-anfāl*, 8:7.
217. *Ṣūrat al-Taubah*, 9:72; *Ṣūrat al-Fath*, 48:17; *Ṣūrat al-Saff*, 61:12.
218. *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat al-Taubah*, 9:33; *Ṣūrat Yūsuf*, 12:109.
219. *Ṣūrat al-Nisā'* 4:141; *Ṣūrat al-A'arāf*, 7:158; *Ṣūrat al-Taubah*, 9:33, 123; *Ṣūrat al-Anbiyā'*, 21:107; *Ṣūrat al-Munāfiqūn*, 63:8.
220. *Ṣūrat Yūsuf*, 12:109; *Ṣūrat al-Anbiyā'*, 21:22.
221. *Ṣūrat al-Naḥl*, 16:125.
222. *Ṣūrat al-A'arāf*, 7:158; *Ṣūrat Ibrāhīm*, 14:44.
223. *Ṣūrat al-Mā'idah*, 5:17; *Ṣūrat Yūnus*, 10:68; *Ṣūrat al-Mū'min*, 40:62; *Ṣūrat al-Aḥqāf*, 46:33; *al-Fath*, 48:14.
224. *Ṣūrat al-Taubah*, 9:111.
225. *Ṣūrat al-Baqarah*, 2:62.
226. *Ṣūrat Hā-Min al-Sajdah*, 41:30.
227. *Ṣūrat al-Baqarah*, 2:208; *Ṣūrat al-Nisā'*, 4:59; *Ṣūrat al-Mā'idah*, 5:3; *Ṣūrat Hūd*, 11:14; *Ṣūrat al-Hajj*, 22:71.
228. *Ṣūrat al-Hujūrāt*, 48:29.
229. *Ṣūrat al-Fajr*, 89:28–30.
230. *Ṣūrat al-Fath*, 48:28.
231. *Ṣūrat al-Imrān*, 3:189.
232. Bill Warner, Center for the Study of Political Islam, accessed October 7, 2015, <http://www.politicalislam.com/>, accessed October 7, 2015, op.cit.
233. Khadduri, *War and Peace in the Law of Islam*, 220.

234. *Ṣūrat Muḥammad*, 47:35.
235. al-Misri, 'Umdat al-Sālik. *Reliance of the Traveller*, 605.
236. *Ṣūrat al-Mumtaḥanah*, 60:4.
237. Khadduri, *War and Peace in the Law of Islam*, 53–4, 64–5, 134–6, 220–1.
238. Ibn Khaldun, *al-Muqaddimah: An Introduction to History*, Vol. 1 (New York: Pantheon, 1958), 473.
239. Derives from *Hādīth of Sunnan Abī Dāwūd*, Vol. 3, no. 4580.
240. <http://www.taimiah.org/Display.asp?f=aqw00001.htm>, accessed October 7, 2015.
241. [http://www.murajaat.com/dr\\_fadhel.php](http://www.murajaat.com/dr_fadhel.php), accessed October 7, 2015.
242. <http://ia311025.us.archive.org/0/items/characteristics/Characteristics.pdf>, accessed October 7, 2015.
243. <http://www.islamicemirate.com/E-Books/alWalaawalBaraa1.pdf>, accessed October 7, 2015.
244. 'Aqīdat al-Tā'ifāh al-Mansurah', accessed October 9, 2015, <http://www.tawhed.ws/r1?i=3920&x=2cyeazyc>.
245. <http://millah-ibrahim.livejournal.com/6782.html>, accessed October 7, 2015.
246. *Ṣaḥīḥ Bukhārī*, 9:84:57.
247. Abd al-'Azīz bin Bāz, 'Wūjūb Tahkīm Shar' Allāh, accessed October 7, 2015, <http://www.binbaz.org.sa/mat/8747>, accessed October 7, 2015.
248. <http://millah-ibrahim.livejournal.com/6782.html>, accessed October 7, 2015.
249. Ibn Qudamāh, *al-Mughnī*, vol. 10, 503; Ibn Qudamāh, *al-Tamhīd*, vol. 16, 142.
250. <http://www.sunnahonline.com/ilm/contemporary/0017.htm>, accessed October 7, 2015.
251. *Ṣūrat al-Baqarah*, 2:127–8.
252. *Ibid.*, 2:133.
253. *Ṣūrat al-A'rāf*, 7:143–4, 151.
254. *Ṣūrat Yūnus*, 10:84–5.
255. *Ibid.*, 10:72.
256. *Ibid.*, 12:101.
257. *Ṣūrat al-Imrān*, 3:51–2. See also: *Ṣūrat al-Mā'idah*, 5:111.
258. *Ṣūrat al-Imrān*, 3:84.
259. *Ṣūrat Ibrāhīm*, 14:35–7.
260. [http://en.wikisource.org/wiki/Epistle\\_to\\_Yemen](http://en.wikisource.org/wiki/Epistle_to_Yemen), accessed October 7, 2015.
261. *Ṣūrat al-Imrān*, 3:19, 85.
262. *Ṣūrat al-Taubah*, 9:33, 48:28, 61:9.
263. *Ṣūrat al-Fātiḥah*, 1:7.
264. *Ṣūrat al-Taubah*, 9:30.
265. *Ṣūrat al-Bayyinah*, 98:6.
266. *Ṣūrat al-Imrān*, 3:110, 114; *Ṣūrat al-Bayyinah*, 98:7.
267. *Ṣūrat al-Mā'idah*, 5:51.
268. *Ibid.*, 5:82.
269. *Ṣūrat al-Nisā'*, 4:48, 116.
270. *Ṣūrat al-Imrān*, 3:151; *Ṣūrat al-Mā'idah*, 5:72–3.
271. *Ṣūrat al-Nisā'*, 4:80; *Ṣūrat al-Hashr*, 59:7; *Ṣūrat al-Aḥzāb*, 33:21.
272. *Ṣaḥīḥ Muslim*, no. 2167.
273. *Ṣaḥīḥ Bukhārī*, 4:56:2926.

- 274. *Ṣaḥīḥ Muslim*, 8:2767.
- 275. *Ṣaḥīḥ Muslim*, vol. 5, no 1767.
- 276. *Tafsīr Ibn Kathīr*, vol. 1, 32–3.
- 277. <https://www.linga.org/international-news/NzYwMA>, accessed October 7, 2015.
- 278. See the monthly report of Raymond Ibrahim, accessed October 7, 2015, <http://www.raymondibrahim.com/>, who is performing a sacred job in analyzing and understanding the essence of Islam.

# Jihād—Global Millennial Terrorism

## The Argumentation Concerning the Essence of Jihad

From Muslims vantage point, the Qur'an supersedes all other Scriptures, past, present, and future; and since the Islamic community, the *Ummah*, was chosen by Allah above all other nations, Islam has the duty to take possession of its heritage to the world so that Allah's word will reign supreme. This phenomenon, sometimes called the "return of Islam"<sup>1</sup> has many names, according to the observer; however, Muslims surely will reject them all, and refer themselves as just Muslims acting for the sake of Allah that take Qur'an commandments as the legitimacy for their activities:

"He has sent down his Book which contains some verses that are categorical and basic to the Book, and others allegorical. But those who are twisted of mind look for verses metaphorical, seeking deviation and giving to them interpretations of their own. But none knows their meaning except *Allah* . . . only those who have wisdom understand."<sup>2</sup>

No less crucial is their commentary to the Islamic commandment, as an impetus to their radical activities: O believers, do not forbid the good things Allah has made lawful for you.<sup>3</sup> Muslims call their organizational activity as Islamic awakening (*al-Sahwah al-Islamiyah*), or the call to Islam. For them, it is the right way in the service of Islam to be called a *Mujāhidūn*, since they believe that it is Islam's destiny to rule the world, by military violence of Jihad, by persuasion and conversion, or by immigration and demography. Peace will be established on earth only after all people of all nations have submitted to Islamic domination. Waddy quotes a Palestinian sociologist, Ali Issa Othman, who states his conviction that

"The spread of Islam was military. There is a tendency to apologize for this, and we should not. It is one of the injunctions of the Qur'an that you must fight for the spreading of Islam."<sup>4</sup>

Since Muslims' own image is that they are peace-lovers and peace-makers, they declare that it is their right to fight oppression and evil. Muslims are ought to commit all necessary acts against the others in the Islamic abode (*Dār al-Islām*) or in the war abode (*Dār al-Harb*),<sup>5</sup> whenever they find it possible. So, from Muslim point of view, they use violence in a retaliatory defense policy. Here is exactly the inherent issue. Muslims attack at almost every situation possible, at any circumstances with all their means, by stating self-defense. At the same time, they paralyze the Free World and shut its mouth up in deep intimidation by accusing it being racists and colonialists. This two-fold strategy: attacking violently and at the same time believing they are victims, is one of the salient characteristics of the Arab-Islamic political culture.

The loose and vague definitions of the situation depend only on their perspective and interpretation. It is their own decision, since they act to defend themselves, their religion, their land, and their honor, according to the principles of self-defense. All four Islamic schools of law (*Ḥanafī*, *Shāfi'i*, *Māliki*, *Ḥanbalī*) and most of Islamic classical exegetes view Earth as consisting of two zones: the abode of Islam (*Dār al-Islām*), in there exist their peace and tranquility; and the abode of war (*Dār al-Harb*) or the abode of infidels (*Dār al-Kufr*), where is savagery and evil. There is also a temporary category: *Dār al-Sulh* (the abode of truce) or *Dār al-Ahd* (the abode of contract), a specific situation where the Muslims have reached a political agreement with non-Islamic entity under Islamic sovereignty or consent. In the view of Muslim jurists, *Dār al-Harb* is not populated by people who have natural right, but people destined to become Muslims even by force. For Qaradawi it is clear: it has been determined by Islamic law that the blood and property of people of *Dār al-Harb* is not protected. Because they fight against and are hostile toward the Muslims.<sup>6</sup>

Between these, there is potentially a continuous war, and as in a dynamic relation system, Islam is the initiator, the motivational power. The Islamic peace zone consists of three parts: first, "the two *Ḥarāms*," the nucleus of faith in Mecca and Medina, in which non-Muslims cannot live in it; second, the Hijaz region of Arabia, because of its holy location, in which non-Muslims are not permitted to live in permanently, and not to be buried there; and third, the lands which were conquered by Islam through the years, in which non-Muslim can reside as *Dhimmi*s (protected people) alone. That is why Muslim organizations

are violent culturally and politically, yet, they cover it by the religion's legitimization, always use religious argumentations for their violence.

An example of the so many are Ali's words:

"Almost all Muhammadan and European writers think that the religious war of aggression is one of the tenets of Islam, and prescribed by Qur'an for the purpose of proselytizing. I do not find any such doctrine in the Qur'an or preached by Muhammad. His sole mission was to enlighten the Arabs to the true worship of one God. These have nothing to do with popular jihad and exterminating the idolaters. All the verses of the Qur'an are related only to defensive war without exception, and none of them has any reference to make warfare offensively. All fighting injunction in the Qur'an are only in self-defense, none of them has any reference to make warfare offensively. There are several passages in the Qur'an which forbid taking offensive measures and enjoin only defensive war."<sup>7</sup>

A booklet "The Basics of Islam at a Glance" prepared by *The Islamic Cultural Center* in Tempe, Arizona, we read:

"There is no historical proof that Islam was spread by the sword. Even non-Muslim scholars now admit that this is nothing more than a vicious myth which cannot be substantiated by historical fact. Islam is a religion of love and peace and forgiveness, based on Qur'an commandments."

This is the political language of Muslim scholars and spokesmen. Yet, if this is the situation, what about the processes of Arabization and Islamization imposed by the Muslims after the invasion from Arabia, by conquering the vast areas from Morocco to India? Between the years 710 and 712, Islamic troops were battling Jihad wars in the territories of India and China in the east, and Spain and France in the west. Were these wars of Jihad occupation defensive? Were they fought for the defense of the Islamic religion and the Arab-Islamic land originated in Arabia?<sup>8</sup> The same are the Islamic conquests during the Ottoman Empire, in the fifteenth and the sixteenth centuries. Indeed, these Jihad wars had nothing to do with defense of the Muslim religion or Arab's souls and honor, but were all aggressive-expansionist. The decision to launch the invasion out of Arabia was conducted under a religious banner and intrinsic part of Islamic doctrine and ideology, as a compulsory Jihad of occupation.<sup>9</sup>

These historical facts which show the Jihadi nature of Islamic exegesis, is revealed in the claims of Murad Hoffmann, a German converted



to Islam, with regard to democracy and modernism; human rights; equality and women, and other issues.<sup>10</sup> As to the issue of tolerance versus violence, he declares:

“In almost every sura (sic), the Qur’an also encourages man to contemplate, to use his powers of reasons, to harvest the fruits of his thought, instead of simply repeating authorities’ parrot fashion. Islam rejects extremism, excessive emotions and hatred, violence and revolution.”<sup>11</sup>

Typically, he quotes verses from the Qur’an to prove Islamic tolerance, yet the problem is that he quotes only part of them, neglecting the full text, which denotes to a totally different reality. For example, he quotes 18:29, as follows: “Say: the truth is from your Lord, so believe if you like, or do not believe if you will.” Yet, the verse continues as follows:

“We have prepared for the sinners a fire which will envelope them in its tent. If they ask for water they will be helped to liquid like molten brass that would scald their mouths. How evil the drink and the resting place.”

This section is of course not mentioned. Moreover, the record reaches the peak by his statement: “I could complete a chapter with a single sentence: the concept of holy war, even the phrase, does not exist in Islam.”<sup>12</sup> However, as we shall see, Jihad appears many times in many verses, with the exact meaning of occupation and fight.

This brings us to a prominent exegete of Islam, Mahmud Shaltut:<sup>13</sup>

“Muhammad revealed a book containing the principles of happiness. It commands to judge by reason, it propagate science and knowledge, it gives clear rules, it proclaim mercy, it urges to do good, it preaches peace, it gives firm principles concerning politics and society, it fights injustice and corruption. The Islamic community is commanded to do only what is good and are forbidden to do what is reprehensible and evil. The Islamic mission is clear and evident, easy and uncomplicated. It is digestible and intelligible for any mind. It is a call of natural reason, and therefore not alien to human intellect. This is the mission of Muhammad to all humanity.”<sup>14</sup>

Jamal Badawi, a member of the *Fiqh* Council of North America, claims that Jihad is a struggle against inner desires and a fight against social injustices. Combative jihad is not only restricted in terms of what may or may not justify it, and also strictly regulated. War should not be resorted against peaceful and just but to stop aggression or oppression.

There must be a declaration of war by a legitimate authority after due consultation; noncombatants should not be hurt; and Prisoners of war and the injured must be treated humanely.<sup>15</sup>

However, the answer to this pure fraud propagation is very easy. We have already detailed Muhammad's behavior on the battlefield and executing his personal foes; we have already got acquainted with the behavior and treatment of Khalid bin al-Walid and 'Umar, Muhammad's two leading generals; we have learned about their treatment in the *Ridda* War, 632–3 against the apostates; we have analyzed Islamic history of imperialist and colonialist occupations; we realize every day how Muslims treat the other including their fellow Muslims, around the world; and we exactly have read the Qur'an and the *Shari'ah* concerning these issues.

Moreover, one should pay attention to Badawi's words: "Combative Jihad is not only restricted in terms of what may or may not justify it . . . War should not be resorted against peaceful and just but to stop aggression or oppression." Here is the whole story: who decides what is justified and what is aggression and oppression? It is totally subjective Islamic opinion, and as we have already detailed, they kill and butcher and annihilate and destroy while claiming it is in defense and they are the victims.

Another propagator, Abu Ameenah Bilal Philips, stresses that Jihad is totally inner struggle or striving, and it has nothing to do with holy war. To him, this is a greatly misunderstood principle of Islam. There is no term in Arabic which means "holy war," because in Islam it is either just or unjust. "The best Jihad is the perfect Hajj." He continues by saying, defending Islam and the Muslim community is a primary aspect of the physical Jihad which involves taking up arms against an enemy, and Muslims are also enjoined to fight against tyranny.<sup>16</sup>

Again, it is easy to refute this propagation. As we shall see, j-h-d on the first Arabic conjugation means indeed to make efforts, to strive. However, Jihad and *Mujāhadah* are the noun of the third conjugation, Jā-h-d, which means to fight, to make war against. He knows Arabic and he just evades the truth. Moreover, when he quotes, "The best Jihad is the perfect Hajj," he evades the truth again since he knows that this is the commandment of Muhammad only to women, not to the Muslim warriors. He reiterates Badawi propagation that Muslims are enjoined to fight only against tyranny, but again who decides what? Justice, as much as war, is according to Islamic perspective alone. He also ignores the physical military aspect of Jihad and Qitāl, as it will be

elaborated here as wars, fighting and slaughtering. Fighting to make Islam prevail over all other religions and governmental systems is the perfect definition of Jihad.

This is the crucial point that the Free World must bear in mind. The excuses of the Islamic fanatics of today are many: they revenge only at acts that are committed against them; for humiliating of their honor; as a reaction to economic and political discrimination; for defense of their nation or soil; and all other sort of fairy tales for the consumption of Western media to publish and public opinion to impress. Yet, these groups of Muslim organizations are violent, anarchistic, deniers of modernity and progress, and perpetrators of terrorism. The fact is that they murder and butcher and do all kinds of horrible acts of violence for Islamic religious reasons, but no less important, as a result of cultural reasoning. When they attack in any part of the world, it is an offensive activity, a war for the sake of Allah. They do not feel any shame or guilt remorse, and from their vantage point, they are entitled to possess everything, as it is promised in the Qur'an.

Islam is a violent, expansionary ideology that seeks the subjugation and destruction of other faiths, cultures, and systems of government. Islam is political as much as it is a religion, and it seeks to impose its *Shari'ah* over the entire world and humanity. The only peace that Islam seeks is a world united by the Islamic faith in which all other faiths and political regimes have been suppressed or eliminated. "Jihad" is the violent struggle against the Free World to bring it into "submission" (the Arabic meaning of the word "Islam") to Islamic rule. They have never given up the prophetic message to accomplish the words of Allah that Islam must dominate the world and subdue it, as a compulsory mission. And they have all the patience (*Sabr*) in time, which is culturally different from Western time, to make these ambitions come true.<sup>17</sup>

However, this situation is exacerbated by the Free World behavior and reaction. Its people have been indoctrinated to believe that the Muslim terrorists they watch on television are just extremists who have twisted their religion to serve a violent purpose detached from Islam. They are motivated to believe that the countless terrorist attacks and the horrific acts have been perpetrated by groups and individuals who claim to act in the name of Islam, but in fact they are against Islam. Western leaders and the media have consistently affirmed their belief that Islam is a "religion of peace" and that Arab-Islamic political culture assimilates and integrates in Western's way of life.

This is amazing, confusing, and perplexing. Do they really believe that Muslims who wage violent Jihad of butchering, who use *Da'wah* as a diplomacy of deceit, and *Hijrah*, immigration as a means to occupy the world, fundamentally misunderstand their own religion? Or the problem is with the Western leaders and the media who live in a world of fiction and in a deep mental blindness while shielding themselves from complicated truth? The answer is of critical importance to the future of the Free World, in fact its existence. All they need is to delve into the Islamic writings, the *Sharī'ah*, as to clearly realize that Islam is a violent, supremacist, and expansionary political ideology that poses an existential threat to the other.

Another angle of misunderstanding come from a sober Israeli scholar, Menahem Milson, who believes that though Islamic terrorism has won sympathy in the Muslim world, yet the Islamic call for universal Jihad has had only limited success. The extremist Islamic organizations are all clandestine, and the Arab regimes fight them in various ways, including attempts to delegitimize them from the Islamic religious point of view. Bin Laden's call for all-encompassing Jihad has thus clearly failed to move the entire Muslim world. In fact, even some of the extremist movements such as the Muslim Brotherhood in Egypt do not subscribe to the idea of global jihad waged here and now, and against all infidels, within and without. In addition to the authorities' struggle against this propaganda, there is an ongoing ideological struggle by the educated circles against extremism in Islam in general, and against jihad with its culture of death in particular.<sup>18</sup>

Well, all that one can say is just to look around and ask, whether there is one place in the entire earth, one state around the world that is not being attacked by Islam, either by *Da'wah* propagation, or Jihad terrorism, or *Hijrah* invasion? All what is needed that one looks around. Then come the questions: who wins the battle of Islam in our contemporary world? Who is admired and followed by the youth, in the streets? Whom the third (now even the fourth) generation of young Muslims support and follow? Where are the "moderates" in this reality? Are they really the majority, or as all data prove, they are in fact the minority with little influence? Then comes the confusing question: is the Muslim Brotherhood really against Jihad? Then how is that it is present in more than hundred states around the world? How is that it inspires al-Qaeda and hundreds of other Islamic organizations? How is that it is the main powerful movement in the United States? It is really

sad; it is really so typical to see from your own mirror image and to deny the situation by mental blindness, as it is perhaps so alarming.

Moreover, there are analysts who either downplay the role of the teachings of Islam in terrorism and homicide bombings and others even refute this connection, blur its nature with amusing euphemisms,<sup>19</sup> and even condemn others for not doing so (“the poor Palestinian victims fighting against Israel, the Apartheid and colonialist state”). This approach of “blame the victim” appears Joyce Davis<sup>20</sup> and the conspiracy theory accusing Israel’s provocations of Zeev Ma’oz, supported by Mia Bloom.<sup>21</sup>

The cliché that “Islam prohibits suicide” comes from the Qur’an, 4:29, that declares “do not kill yourself,” and authorized by Muslim propagation organizations, the Islamic Supreme Council, CAIR, the Council on American Islamic Relations, and Wikipedia.<sup>22</sup> However, this translation of the verse is problematic, since *wa-La Taqtulu Anfusakum* does not mean “do not kill yourself.” Rather, the best is “do not kill one another,” meaning: do not kill from your own Muslims. This is the view of the famous Muslim translators, Ahmed Raza Khan, Marmaduke Pickthal, and Yusef Ali, and this is exactly what appears from the *Sûrah* context.<sup>23</sup>

Unfortunately many Western researches, mostly do not know Arabic, nor knowing Arab-Muslim history and its culture, claim that since “Islam prohibits suicide,” that means Islam has no role in Islamic terrorism. Perhaps the boldest distorter is Robert Pape, who claims that “the data show that there is little connection between suicide terrorism and Islamic fundamentalism.”<sup>24</sup> As a devoted Marxist, he claims that foreign occupation causes homicide bombing worldwide: “what mainly motivates individuals to become suicide terrorists is not the existence of a terrorist sanctuary for indoctrination and training, but deep anger at the presence of foreign combat forces on territory they prize.”<sup>25</sup> Bruce Hoffman claims accordingly that “the Qur’an, however, expressly forbids suicide.”<sup>26</sup> And Scott Atran argues that “Islam and religious ideology per se aren’t the principal cause of suicide bombing and terror in today’s world.”<sup>27</sup>

Mia Bloom, being the originator of theory of “competitive outbidding,” explains the appearance and proliferation of terror acts by claiming that terrorist organizations are competing for public support, and many of them are decidedly secular.”<sup>28</sup> Adam Lankford refutes the view that terrorists and homicide bombers are essentially normal people free of personal pathologies and psychological disorders.<sup>29</sup> However, he is

err by claiming that the homicide bomber's death does not increase the likelihood of success nor the expected magnitude of destruction.<sup>30</sup>

The number of the so-called analysts that deny and refute this connection between Islamic terrorism and Islamic teachings is really depressing and distressing. They are so invested in the notion that Islam prohibits suicide and other terrorist acts that they are led to unsubstantiated, let alone, simplistic solutions as if the terrorists not only distort the Islamic true teachings, but they are in fact not Muslims. They have been so deceived and misled by the Islamic *Da'wah* propagation that they stopped thinking according to the facts and what science teaches clearly. They are in deep mental blindness, and they do not want to see what they clearly see. Unfortunately they also give the basis for Western leaders who appease Islam and pay protection money in futile efforts to calm the aggressor. All they need is just to read the Qur'an and the teachings of the *Shari'ah*. Unfortunately, these leaders and the political and social elite are truly ignorant, speaking from their own mirror image and their own conceptions and by that they bring disasters to their own people.<sup>31</sup>

Part of the problem these analysts miss is the fact that the Qur'an extols the virtue of "one who sells himself to seek the pleasure of Allah,"<sup>32</sup> and the verses that glorify homicide bombings against the *Kuffār*<sup>33</sup> and instill terror in them.<sup>34</sup> They have not read the verses that motivate homicide bombings with the glories of Paradise and the virgin awaiting the *Shuhadā'* there,<sup>35</sup> and that they wish not to return to earth after enjoying the glorious life in Paradise.<sup>36</sup> They do not understand the Islamic meaning that nobody who dies and finds good from Allah would wish to come back to this world even if he were given the whole world and whatever is in it, except the *Shahīd* who, on seeing the superiority of *Shahādah*, would like to come back to the world and get killed again for the sake of Allah . . .<sup>37</sup> and then get resurrected again and then get martyred and then get resurrected again and then get martyred.<sup>38</sup>

Moreover, they do not know that according to Islam the homicide bombers actually are not dead, since they slay and are slain for the sake of Allah.<sup>39</sup> The Qur'an convinces the Muslims that their death in fighting the *Kuffār* and killing them is not merely death, as they are alive, enjoying the pleasures Allah gives them.<sup>40</sup> "Martyrdom operations" or *Shahādah*, have always been intimately associated with the institution of Jihad. Franz Rosenthal, in his seminal research has observed that Islam's foundational texts sanctioned such acts and held them in the

highest esteem: . . . death as the result of “suicidal” missions and of the desire of martyrdom occurs not infrequently, since death is considered highly commendable according to Muslim religious concepts.<sup>41</sup>

Yusef al-Qaradawi emphasizes the Islamic basis: those who oppose the *Shahādah* operations and claim that they are suicide are making a great mistake. The one who carries out a *Shahādah* does not think of himself. He sacrifices himself for the sake of a higher goal. He sells himself to Allah in order to buy Paradise in exchange. He has a clear goal, and that is to please Allah and to bring victory to Islam. Allah has also made Muhammad into an epitome for the *Mujāhidīn*, since he ordered Muhammad to fight for the religion of Islam and to bring its victory.<sup>42</sup> That is why Muslim exegetes and leaders express the difference between ending one’s life out of depression and despair that it is forbidden as *Intihār*, and ending one’s life for the service of Islam, which must be endorsed and praised, that is *Shahādah*.

### **Is the Islamic Caliphate State (*Dawlat al-Khilāfah al-Islāmiyah*) Islamic?<sup>43</sup>**

This issue is a good starter to show the above arguments. The contemporary foreign policy of the West in the Middle East and the Islamic world has proven to be disastrous, because its analysts and policymakers are unable or unwilling to grapple with foreign concepts and to opt to articulate them through familiar Western paradigms. That is, instead of trying to understand Arab-Islamic political culture, they use the mirror image approach and act according to the mental blindness principle. It is not only the political leaders, but also the media and the cultural elite. Every time there is a Jihad attack, and in relating to the Islamic Caliphate State atrocities, they respond in the same routine way: Islam is the religion of peace; Muslims that do Jihad are extremists and not real Muslims; all religions are the same, and Christians are even perhaps worse; and that concessions will reduce Jihad and extremism among Muslims.

The last but not least case was after the Tunisia massacre, on June 26, 2015, in which many British tourists were murdered. Immediately there came the Pavlovian reaction of PM David Cameron, that Islam is a religion of peace, and that the massacre was performed by “extremists.” Interesting. He broke the record, since he even overtook President Obama in this fast reaction. How this malaise is so pervasive one can deduct from the situation in the British schools that have been infiltrated by Muslims.<sup>44</sup> On March 23, 2015, Home Secretary, Theresa



May said that “Islam is entirely compatible with British values and our national way of life, while Islamist extremism is not.”<sup>45</sup> This is not a joke. From 2011 the British government has claimed that extremism is a “vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs.” Now, all that one can do is to compare these with Islam.

The Free World denial of Islamic situation continues even strongly when it comes to the horrific acts of the Islamic Caliphate State. When asked about the mutual relationships and the religious background of the Islamic Caliphate State and Islam, the answer given by Western politicians is denial and refutation. For them, Islamic Caliphate State is not Islamic. This reality is confusing and embarrassing: how does one determine what is Islamic or not when the subject says he is Islamic? Isn't it: if it walks like a duck and quacks like a duck, isn't it a duck? However the answer to this denial is easy and simple: let's consult with the Qur'an and learn the *Sharī'ah*. Shouldn't we read and learn the issue before answering? How do we dare know before learning and understanding the situation? Something is really deeply strange and sick relating to this when it comes to Islam. Western leaders are determined never to connect the dots. If one observes the behavior, reactions, and the activity of the Islamic Caliphate State, he needs nothing more as to clearly and absolutely be sure it is Islamic; it is purely Islamic; and it acts exactly according to the Islamic commandments and teachings.

First of all, they say they are Islamic movement. They use Islamic slogans and they quote from the Islamic teachings. The flag, the anthem, following and sticking to Islamic teachings are all in accordance with. They absolutely follow the paths of Muhammad and imitate him entirely. They abide by the Islamic commandments and they use a religious Islamic counseling. They have formed *Majlis al-Shûrah*, which is the higher institute to confirm their activity. Only after the Council gives them *Fatawā*, Islamic religious rulings, they massacre and behead their enemies, the *Kuffār*.

How is that we still do not believe they are true devoted Muslims? The Islamic Caliphate State runs the political economic and social governmental machinery strictly according to the Islamic structure, and above all it runs the educational system, the *Madāris*, and the educational programs, exactly according to the Islamic teachings. How dare any one refute to recognize these facts? It is more than impudence to declare they are not Muslims, while every single act of theirs is Islamic. After

they declare they are Muslims and that they act according to Islamic Jurisprudence alone, aren't they Muslims? Why do we declare this in total contrast to reality and logic?

The Palestinian-Jordanian politician Muhammad Bayoudh al-Tamimi, a member of the Jordanian *Ummah* movement, favorably affirms that the Islamic Caliphate State doctrine stems from the Qur'an and the *Sunnah* and that there is no such thing as "ISIS ideology," it is Islam. The Qur'an and the *Sunnah* constitute their ideology, doctrine, and conduct. Today, the entire world is divided into two camps, the one that is led by America and its satellites and the other that is led by ISIS.<sup>46</sup>

To prove it is Islamic all the way, and it is the Islamic teaching perpetuated all along its history, one can take Rudyard Kipling's horrific poem on the inhuman savagery of the Afghan Women carrying knives and butchering the wounded soldiers in the battleground: "When you're wounded and left on Afghanistan's plains, and the women come out to cut up what remains, just roll to your rifle and blow out your brains and go to your God like a soldier."

For those who are ignorant and/or use mental blindness, and/or live in denial and delusion, here are only three criteria to analyze the Islamic Caliphate State and to comprehend its Islamic message.

### Construct and Organization

The Islamic Caliphate State is an Islamic *Salafī-Takfīrī* organization that takes its ideology from Islam and acts exactly according to Muhammad and the four righteous Caliphs (*al-Khulafā' al-Rāshidūn*) example. It employs Jihad, *Da'wah*, and *Hijrah* as to bring back, or better say return back to the seventh century ideal epoch. Though the ICS constitutes a new and more violent stage of al-Qaeda, it represents Jihadi evolution that is based on the same ideology and infrastructure. It was born from al-Qaeda, and polarized; al-Qaeda was born from the ideology of Sayyid Qutb and Abu al-A'la al-Mawdudi, and polarized. Qutb and Mawdudi were born from the ideology of Hasan al-Banna's Muslim Brotherhood, and polarized. Banna was born from the pseudo-reform organization of Jamal al-Din al-Afghani, and radicalized. Hence, ICS is the only last stage of this Islamic Jihadi evolution, but not the last one.

The Islamic Caliphate State is Islamic in its character, ideology, and objectives. Its political system, the Caliphate, headed by *Amir al-Mu'minin*, *Khalifah* Ibrahim is purely Islamic and its governmental branches are purely Islamic. The uppermost institute is *Majlis al-Shûra lil-Mujāhidîn*, the religious Counseling Council that dictates its policies

and decides with all the issues. It confirms, after studying the Islamic Scriptures, all the horrific executions and slaughtering of the infidels. There is also *Majlis al-Shari'ah*, the Constitutional Council that deals with the constitutional, security, finance, and general administration aspects. There is also *al-Majlis al-'Askari*, the Military Council, the central body of the military activity and operations. Most important is the educational system based on the *Madrasah* Islamic framework, by concentrating on religious studies intended to disseminate the Islamic teaching. ICS has state symbols: a flag; passport; maps of political objectives; coin, and all other parameters of states. The model of activity is Muhammad's *Ahd al-Ummah*, from year 624 at Medina.

### Beheadings and Huge Massacres

Two verses from the Qur'an clearly call to behead the *Kuffār* whenever and wherever they are.

*Sûrat Muhammad*, 47:4

"So when you clash with the infidels smite their necks (*Fa-Darb al-Riqāb*) until you overpower them . . . until war shall have come to an end."

*Sûrat al-Anfāl*, 8:12.

"I shall fill the hearts of the infidels with terror (*Ruhb*). So strike off their heads on their necks (*Fadribû Fawq al-A'nāq*) and every fingertips."

Moreover, the Islamic Caliphate State follows the Qur'anic teachings that terrorizing Islamic enemies is an Islamic commandment. Muslims succeed since Allah commands acts of terror against the infidels.

"We shall strike terror (*al-Ruhb*) into the hearts of the unbelievers . . . Hell is their residence . . ."<sup>47</sup>

"I shall fill the hearts of the infidels with terror (*Ruhb*) . . ."<sup>48</sup>

"Prepare against them whatever arms and cavalry you can muster, that you may strike terror (*Turhabûnabihi*) in the enemies of Allah and your own . . ."<sup>49</sup>

"Allah came upon the people of the Book, and filled their hearts with terror."<sup>50</sup>

The Islamic Caliphate State also follows Muhammad's example who ordered the execution by beheading of seven hundred men of

the Jewish Banu Qurayza tribe in Medina for allegedly plotting against him. This massacre was performed after the Jewish tribe surrendered. Muhammad had all the men marched off to where ditches were dug and promptly executed them by beheading. He also ordered to terrorize his enemies, those who insulted him before he left Mecca to Medina.<sup>51</sup> There are many examples of Muhammad's orders to behead the enemy of Islam.<sup>52</sup> The Islamic Caliphate State does the same and follows Muhammad's examples accordingly.

Khalid Ibn al-Walid is one of the uppermost heroes of the Islamic Caliphate State leaders. His example is also followed. During the first internal war, the *Ridda*, in 632–3, he beheaded, burned and massacred all those tribes, men, women, and children and elderly, who left Islam after Muhammad's death.<sup>53</sup> Abu Bakr told the Muslim warriors that they can kill the apostates by being burned with fire or slaughtered by any means. Accept nothing from them except converting to Islam. Since Khalid Ibn al-Walid excelled in this massacre in utmost cruelty, he received an honorary name: *Sayf al-Islām*, the sword of Islam. In 633 he massacred and beheaded tens of thousands of Persian prisoners in the battle of the Red River, in Southern Persia.<sup>54</sup>

Khalid Ibn al-Walid horrific actions are explained in a video film, how he raped Layla, the wife of Malik bin Nuwayra, her beauty was renowned, only after he severed her husband's head, lit it on fire, and cooked his dinner on it.<sup>55</sup> Ibn Kathir in his *al-Bidāyah wal-Nihāyah*, authenticates this act with the aim to terrify the apostate Arab tribes. "Malik's hair created such a blaze that the meat was so thoroughly cooked."<sup>56</sup> Following that, one of the Islamic Caliphate State members, named Khalid (!) has eaten the heart of a Syrian soldier.<sup>57</sup>

Indeed, Ibn al-Walid is an excellent role model for the Islamic Caliphate State. Yet, there are more. The Umayyad dynasty have massacred and beheaded all the clan of Ali's family, including the little babies. The Umayyad themselves were all massacred by Abbas Dynasty in 750. The Ottoman Empire used the most horrific inhuman acts of massacres and beheadings in the occupation of Constantinople and Athens. They operate the first modern genocide of the Armenians and the Greeks. And this is a very short list. What the Muslims have done to the Buddhists in India is one of the darkest chapters in human history. They massacred and slaughtered 80 million of them.

The Islamic Caliphate State follow these examples by herding and marching off hundreds and thousands of male hostages each time, where they shoot them in the head and throw them into the river one

by one; or when they put them on lines and in trenches the victims dig, and shoot them by machine guns; or where they “just” slaughter personally for the fun of it. However, what the Islamic Caliphate State members love extremely most is all kind of beheadings, with small knives, and then cheerfully show the heads, play football with the heads, or pile them in the main streets and roundabouts. They also educate their youth, ordering small kids to learn the profession of beheading or shooting. It is all done while quoting verses from the Qur’an that justify the massacre and shouting “*Allāhu Akbar*” against the infidels.

On June 13, 2009, there was a debate on one of the Islamic Jihadist groups, al-Falluja Islamic forum, whether Muslims should kill American infidels in order to eat them. It was agreed that the *Mujāhidīn* inform their infidel and apostate enemies that “our soldiers lick their lips [at the thought of] eating the flesh of their hamburger Pepsi-eating soldiers . . .” it was also agreed that “the slaughter needs to be according to the *Shari’ah* and in the model of Nick Berg decapitation video.”

This is another example how far Muslims can go in their strategy to occupy the world. Therefore, the horrific atrocities that are perpetuated by the Islamic Caliphate State, *Dawlat al-Khilāfah al-Islāmīyah*, and its satellites, Boko Harām, in Nigeria, al-Shabāb, in Somalia, Ansār Bayt al-Maqdis, in Egypt, and many other groupings are not surprising and do not, by any means, represent a deviation of Islam and distortion of the Islamic teaching. It was Khalid bin al-Walid, the notorious Muslim commander, and conqueror of Syria, the Land of Israel and Egypt, who declared at the battle of Yarmuk, year 636: “we are a people who drink blood, and we know that there is no blood more delicious than the Byzantine blood.”<sup>58</sup>

Raymond Ibrahim explains why the Islamic Caliphate State members not only decapitates the infidels, but mutilates, mocks, and exhibit their corpses with sadism. All that one needs is to turn to the Qur’an commandments, the examples of Muhammad, whom the Qur’an exhorts the Muslims to emulate in all ways.<sup>59</sup> The Muslims are to fight those who oppose Islam, as “Allah will torment them with your hands, humiliate them, empower you over them, and heal the hearts of the believers, removing the rage from their hearts.”<sup>60</sup> By that, Allah heals the hearts of the believers. The pious Muslims are so full of zeal for Allah’s cause that the only way their inflamed hearts can be at rest is to see those who oppose Allah and his Prophet utterly humiliated, mutilated, decapitated, mocked at with gestures of triumph and celebration.<sup>61</sup>

From an anthropological perspective, narrative performs the primary social function of creating cohesion and cooperation among in-group

members.<sup>62</sup> He analyzes Regina Jones in her book on beheadings in literature. She identifies four categories of beheading: Judicial; Sacrificial; Presentational; Trophy,<sup>63</sup> and Matusitz proves that the Islamic Caliphate State participates in all four categories.

“Judicial: Saudi Arabia beheads criminals guilty of murder, drug trafficking, rape, burglary, witchcraft, and apostasy. Thereby it symbolically and jurisprudentially legitimizes the Islamic Caliphate State beheadings.”

“Sacrificial: the Islamic Caliphate State beheadings are communal blood rituals performed to create group cohesion and group loyalty among its members.”

“Presentational: The beheading symbolizes the victory of Islam. It is an assertion of success on the battlefield with the aim of recruitment, and it also meant to create terror and fear among in infidels.”

“Trophy: The beheading plotline is consummated when the severed heads are made into personal possessions by the Islamic Caliphate State members, to increase their personal status and prestige among fellow Jihadists. The heads become trophies, to perform all of the typical cultural functions of group rites.”

Crucifixion is another part of beheadings. The Islamic Caliphate State members love chopping the heads off while their victims are crucified. By that they follow the Qur'an.

*Ūrat al Mā'idah*, 5:33

“The punishment of those who wage war against Allah and his Apostle and strive to make mischief in the land is this that they should be murdered or crucified or their hands and feet should be cut off on opposite sides or that be exiled from the land.”

History reveals that crucifixions were common throughout Islamic history. It took place against the first “apostates” who left Islam after the death of Muhammad, in the *Ridda* war by Ibn al-Walid by the orders of the first Caliph, Abu Bakr. The ottomans excelled in this profession. They crucified thousands of Christians in the Middle East and the Balkans. And it was used with the genocide of the Armenians by the Ottomans.

The Islamic hostility to the Cross is an unwavering fact of life, one that is very much indicative of Islam's innate hostility to Christianity.<sup>64</sup> It has started with Muhammad's repugnance to the Cross who called it piece of idolatry,<sup>65</sup> it has continued with the “Pact of Umar” which forbade the display of the Crosses, and it has culminated to a new peak with the Islamic Caliphate State slaughtering men on the cross. In their

“communiques to the West” they have declared: “We will conquer Rome, break your crosses, and enslave your women, by the will of Allah. We will cast terror into the hearts of the cross worshippers.”<sup>66</sup> In Libya, one of Islamic Caliphate State leaders has declared: “We will fight you until Jesus descends, breaks the cross, and kills the pig.”<sup>67</sup> After all, can we still deny the mutual relationships, can we still refute the Islamic Caliphate State connection to Islam?”

This was exactly the case of Ṣalāḥ ad-Dīn al-Ayyūbi (1137–93), known in the West as Saladin, and the founder of the Ayyubi dynasty. He was a Kurdish Muslim who led the Muslim opposition to the European Crusaders, and won over at the decisive battle of Hattin in 1187. Saladin decapitated prisoners as ruthlessly as Islamic Caliphate State and Boko Haram and other Muslim groups do now. The common denominator is Islam.

The Islamic Caliphate State’s members are excellent narrators. The main idea is to legitimize beheadings, slavery, and girl-rape by reference to Islamic history and theology, being a powerful narrative of *Jihād Fī-Sabilillāh*. The Islamic Caliphate State derives its moral, legal, and theological authority directly from Islam. Moreover, beheadings are done by the use of the most important Islamic weapon, the sword, with the symbolism of blood ritual.<sup>68</sup> Islam is the only religion today that is cited both by state and nonstate actors to legitimize beheadings and slaughtering. They believe that Allah has ordained them to obliterate their enemies in this manner.<sup>69</sup>

However, the problem is not with Muslims or with Islam, as they clearly and utterly declare their objectives and how to obtain them. They don’t hide behind, and they reveal their world mindset openly. The problem is exactly with the Free World that does not wish even to discuss the situation concerning Islam and Muslims. It is not a sign of tolerance when one deliberately silences himself about Islam; it is not rational when one artificially differentiates between Islam as a peaceful religion and “extremists” who highjacked Islam; it is a true cowardice, when one does not connect the dots that bring him to the clear pure conclusions about Islam. It really shows that we have lost our freedoms purposely and consciously and that we are in a deep state of intimidation in front of the villain and the savage. We are in a state of denial that leads to a mental blindness which usually leads to a state of defeat. Until we are willing to have a frank debate and free discussion of the situation, we should not expect to block the march of evil and to win over in the war of civilizations.



## Slavery and Rape

The enslavement of infidel women for sexual purposes is central aspect of Islamic civilization, from the Qur'an, the highest scriptural authority, to Muhammad, the ultimate role model for all Muslims. It constitutes a central part in Islamic history as much as to current events in Islamic tribal anarchic winter. Islamic sex slavery is religiously sanctioned by the *Shari'ah*. The mainstream of Islamic jurisprudence has justified and supported this practice on the basis of Islam's canonical sources, including Muhammad's own example and teaching.

The *Shari'ah*, permits the enslavement, selling, and rape of infidel women captured during Jihad wars, being legitimately gained booty, "what your right hand possess" (*Ma Malakat Aymānukum*).<sup>70</sup> Sex-rape of captive women was very common during all Islamic history and it was performed frequently, as these slave-concubines were considered equivalent to animals. The grammar use of the word "*Ma*" in this context relate to things or animals, not to human beings.<sup>71</sup> Muslim exegetes agree that once a true Islamic State is established, those living in *Dār al-Ḥarb* have no rights to their life or their wealth. Therefore, Muslims are allowed to go to these nations and take their wealth and to keep their women as slaves.

Also, it is against Islam to rape Muslim women; it is permitted, even encouraged to rape all others captured in battle. In the battle of Hunain, the Muslims were reluctant to have intercourse with the female captives in the presence of their husbands who were infidels. So Allah sent down the Qur'anic verse (4:24).<sup>72</sup> This verse relieved the Muslims of this restraint by giving them permission to have sex with captive women, at all conditions, even if the women were already married. Abd-al-Hamid Siddiqui, the translator of *Ṣaḥīḥ Muslim*, commented on this tradition, saying: When women are taken captive, their previous marriages are automatically annulled. Sexual intercourse with these women is lawful.

On another case, the Muslims asked Muhammad about *coitus interruptus*, since they were afraid the women would become pregnant and their price in the slave-market would be low. The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence."<sup>73</sup> The women of the Banu Mustaliq were sold into slavery following their rape. They were "excellent Arab women, and we desired them, for we were suffering from the absence of our wives. We also desired ransom for them. So we decided to have sexual intercourse with them but by

observing 'Azl (*coitus interruptus*). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger, and he said: It does not matter."<sup>74</sup>

The prophet of Islam, his companions, and the Muslims used war to collect women for personal sexual use and for slave trading. Unless she was arbitrarily declared as someone's concubine, the woman became a sex slave. "The Apostle sent Sa'd bin Zayd al-Ansari, with some of the captive women of Banu Qurayza to Najd and he sold them for horses and weapons."<sup>75</sup> Muhammad personally demanded one of the captured women for his own use: "I drove them along until I brought them to Abu Bakr who bestowed that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah met me in the street and said: 'Give me that girl.'"<sup>76</sup>

After elaborating that the political system of Islam, based on three principles: *Tawhīd* (the unity of Allah); *Risālah* (Prophethood); and *Khilāfah* (Caliphate), Abu al-A'la al-Maududi has argued that for Muslims to enslave captives is a more humane and proper way of disposing of them. It is even preferable to the provisions of the Geneva Convention because of the value of this policy for the growth of Islam. Why? Eventually the slaves embrace Islam and their descendants produce great scholars, imams, jurists, commentators, statesmen, and generals of the army.<sup>77</sup> So you see, for Islam it is simple: enslavement by Muslims is humane as the alternative is their annihilation.

An article published in *Foreign Policy*,<sup>78</sup> begins with: "Of the many terrifying stories emerging from Islamic State-occupied Iraq and Syria, the violence directed toward women is perhaps the most difficult to contemplate." This perhaps sums up the entire issue. It is arguable whether it is more horrifying than beheadings and mutilations in public with sadistic pictures of the victims posted online. It is arguable whether it is more intimidating than herding thousands of infidels and cold-bloodedly shooting them just for the fun of it, while shouting "*Allāhu Akbar*."<sup>79</sup> It is arguable whether it is more abhorring than forcing religious minorities to convert to Islam, while showing crucified men who refused to embrace Islam. Still, the reality of women, tortured, raped, sold to slavery of very short miserable life is humiliating.

Although sexual violence, enslavement, and rape were the most generic atrocity committed during wars in history, common to all cultures and civilizations, the Islamic Caliphate State wholly based on Islamic law also excels in it. These women being desired spoils of

war are treated not only like animals, but their short living miserable life is worth less than animals, when the slavery marketplace is full of fresh flesh.

Islamic law makes crystal clear that conquered infidel sex slaves are one of the rewards for those waging Jihad. It is in the *Shari'ah*, and it was practiced by the prophet of Islam, whom Muslims are ordered to totally emulate, and it is a common fixture of Islamic history. Majid Khadduri explained the idea of "spoils:"<sup>80</sup>

"The term spoil (*Ghanīma*) is applied specifically to property acquired by force from non-Muslims. It includes, however, not only property (movable and immovable) but also persons, whether in the capacity of *asra* (prisoners of war) or *sabi* (women and children). If the slave were a woman, the master was permitted to have sexual connection with her as a concubine."

In the fourth edition of the magazine *Dabiq*, the Islamic Caliphate State promotes sex slavery as an Islamic practice that conforms to the teaching and example of Muhammad and his companions, and in fact Islamic history. Slavery and young girls' sex-trade is common now in the occupied territories of the Islamic Caliphate State. It is recorded that the price of each Captured Yazidi girl is \$12. An investigation done by Clarion Project reveals that forty-two Yazidi girls were sold by the ICS in Syria for 2000 dollars. At the end of 2014 the slave market in Iraq was by age: A woman aged thirty to forty cost \$63; girls aged ten to twenty were priced at \$126; girls from one to nine were sold for \$168. Boko Haram, The Islamic State in West Africa sold the kidnapped Chibok schoolgirls for just \$12 each.<sup>81</sup> At the end of 2014, the number of Yazidi slave girls alone was three thousand five hundred. As the Islamic Caliphate State takes new towns also in Syria, the market of sex-slavery girls is much higher.

The horrific thing is that the Islamic Caliphate State has openly established, organized, and institutionalized a state-sanctioned system of sexual slavery. It is not intended to be a temporary war-time tactics, but a peace-time Islamic institution.<sup>82</sup> It is to recall that contrary to historical evidence, this is not the "usual" women-rape and abuse perpetrated during wars all along history. This is exactly the Islamic tradition to take booty from the vanquished; this is a deliberate tactic to demolish and degrade the enemy, the infidel, through organized slavery and women rape.

Members of the ICS regularly declare that according to Islam they are allowed to rape the *Kuffār*. This is *'Ibādah*, a way of worshipping Allah. The systematic rape of women and girls has become deeply enmeshed in the organization and the radical theology of the Islamic State. Yazidi women and girls who escaped the Islamic State, and the examination of the group's official communications, illuminate how the practice has been enshrined in the group's core tenets. It has developed a detailed bureaucracy of sex slavery and trade slavery. This is a "theology of rape," an integral part of the doctrine and practice of all along the Islamic history and reproduced in the ICS. The violent treatment of women ranges from rape and honor killings to oppression and beating, the legal definition of women as inferior beings. There is no male rapist in Islam but seducing woman, whose penalty is death by stoning.

Sheikh Yasir al-'Ajlawni states that Muslims fighting to topple the regime of the infidel, Bashar Assad in Syria are permitted to capture and have sex with all non-Sunni women, including Shia Muslims, Alawites, Christians, Druze, and Yazidis.<sup>83</sup> The same approach comes from Boko Haram, the Nigerian Islamic organization that performs horrific atrocities like the IS, and has declared its loyalty to IS. Its leader also believes that Allah permits the *Mujāhidīn* to enjoy free sex slavery, after abducting three hundred "infidel" schoolgirls to be sold in the sex slave market.<sup>84</sup>

One can conclude the issue in one sentence: the Islamic Caliphate State is the top model of Islam and Islamic teachings. So ingrained is violence in the religion that Islam has never really stopped being at war either with other religions or with itself. Muhammad inspired the Muslims to battle promising all desires in this world and the Hereafter, and threatened them with Hell if they did not. Muslims were laying siege to towns; massacring its men, raping and enslaving their women; enslaving and converting their children; and taking the property of others. Fighting, violence booty, women enslavement, and rape is the main of Arab-Islamic political culture through history. This is exactly how Islamic Caliphate State acts and behaves. This is also true to all hundreds of Islamic groups and organizations.

The refusal of Western political leaders, the media, and the cultural elite to open their eyes to reality and protect Western nations from the Islamic threat is one of the biggest betrayal in history. A similar approach to that of the Islamic Caliphate State comes from Boko Haram, the Nigerian Islamic organization that performs horrific atrocities

like the Islamic Caliphate State, and has declared its loyalty to the Islamic Caliphate State. Its leader also believes that Allah permits the *Mujāhidin* to slaughter and behead all the infidels, and to enjoy free sex slavery, after abducting three hundred “infidel” schoolgirls to be sold in the sex slave market.<sup>85</sup>

Indeed, the Islamic Caliphate State is Islamic. Period. It follows Islam and acts according to Islam. To say it is not Islam is exactly to say the Nazi ideology was not Germany, or the Shinto was not Japanese, or that Islam does not exist. Denying the connection has nothing to do with Islam and the Islamic Caliphate State and the many Muslim groups that have declared loyalty to it and follow its behavior. However, it has 100% to do with the deniers. The Islamic Caliphate State is the great winner in contemporary international relations, and the free world contributes the lion’s share to this marvelous success by denying its connection to Islam.

### **The Meaning and Operation of Jihad in the *Shari’ah***

Deniers can all twist themselves trying to define true Islam as they wish; however, in reality there is only one facet of Islam, and there is only one institution that distinguishes Islam from other religions, and that is Jihad.<sup>86</sup> Jihad appears forty-one times in eighteen *Sūwar* with fourteen variations in thirty-six verses in the Qur’an, mostly coupled with *Fī-Sabilillāh* (in the way of Allah, for the sake of Allah), which gives it a sacred place. The Qur’an text proves very clearly: Jihad is the Islamic holy war against the *Kuffār*. Polytheism (*Kufr*, *Ishrāk*); hypocrisy (*Nifāq*, *Munāfiqūn*), and apostasy (*Irtidād*) on the one hand, and Islam on the other, cannot exist together.

The Qur’an contains hundred verses and more that call Muslims to fight the infidels, idolaters, and apostates for the sake of Islamic rule over the world, and those who do not join the fight are hypocrites.<sup>87</sup> They are warned that Allah will send them to Hell if they do not join the Islamic fight to conquer the world. The verses of violence in the Qur’an are not restrained by the historical context of the surrounding text; rather they are part of the eternal word of Allah: “those who reject the faith, I will punish them with terrible agony in this world and in the Hereafter.”<sup>88</sup> “We shall cast terror into the hearts of the infidels.”<sup>89</sup> “Seize the infidels and slay them wherever you find them.”<sup>90</sup> “They fight in Allah’s cause and slay and are slain.”<sup>91</sup> “Fight against the infidels and the hypocrites, their abode is hell.”<sup>92</sup> “Fight the infidels who are near to you.”<sup>93</sup> “When you meet the infidels smite at

their necks.”<sup>94</sup> “Those who fight the infidels to make it victorious over all religions are the chosen.”<sup>95</sup>

The many quotations from the Qur’an and the *Hadith* are intended to prove that Jihad is not a marginal invaluable phenomenon, but to ensure its centrality and its deep influence on the Muslim believers and activity along history. Indeed, it is meaningful to emphasize that the most important influential Islamic classical exegetes put Jihad in the processes of *Hadith* and *Fiqh* (Islamic jurisprudence). For them, it is formulated in absolute terms: the fight, *Jihad Fī-Sabilillāh*, is obligatory, even when the infidels have not started it. Peace (*Salām*) is only a provisional state of affairs, a mere truce (*Hudnah*) with a very limited duration,<sup>96</sup> unless it signifies total Islamic domination. The Qur’an and Muhammad are so admired that they embody Allah’s words and deeds as the uppermost wisdom, the perfect and total guide of the believers’ way of life (*ʾIjāz al-Qurʾān*. Muhammad is *al-Nabī al-Maʾsūm*).

Jihad is universally understood as war on behalf of Islam, and its merits are described plentifully in the most-respected religious works, sometimes called “the neglected duty” or “the forgotten obligation” (*al-Farīdah al-Ghaybah*). It is considered among an increasing number of Muslims to constitute a Sixth Pillar of Faith and this enjoys considerable theological inertia. Lewis finds that “the overwhelming majority of classical theologians, jurists, and traditionalists understood the obligation of Jihad in a military sense” of wars and occupation.<sup>97</sup> Malik points out that the Qur’anic injunctions cover the causes and the object of war; its nature and characteristics; its dimensions and restraints. The Qur’an even goes into strategy and tactics matters.<sup>98</sup>

All four Islamic Schools of thought (*Madhāhib*) and most of Islamic exegetes agree that the aims of Jihad are meant to removing the infidel’s oppression and injustice; eliminating the barriers to the spread of Allah’s truth; and establishing Islamic justice, well-being, and prosperity. The elevation of Allah’s word cannot be achieved without Jihad, which is actually the protector of all Muslim deeds.<sup>99</sup> They divide the world into two spheres variously called the *Dār al-Islām* against *Dār al-Hārḥ*. There can be no peace between the two until *Dār al-Islām* conquers the enemy. Accommodation and compromise are permissible only temporarily, and fighting them is obligatory.

They all have agreed that Jihad means “to fight in the Path of Allah” Maliki Fiqh: “The Muslims are to fight with the *Kuffār* to advance Allah’s religion.” Shafi’i Fiqh: “The meaning of Jihad is to make utmost effort in fighting the *Kuffār* in the Path of Allah.” Hanafi Fiqh: “Jihad means



to be involved in fighting for the sake of Allah by one's life, wealth, and speech." The aim is "to call the *Kuffār* toward the true religion of Islam and to fight against them, if they are unwilling to accept this true religion." Hanbali Fiqh: "Jihad means to fight against the *Kuffār* by all means" (*Fadā'il al-Jihād*).

The main manual *Sharī'ah* codex are as follows: Ibn Rushd rests his analysis of the laws justifying Jihad on the following Qur'an *Sūwar*: 2:190, 2:216, 4:95, 8.1, 8:39, 8:41, 8:61, 8:67, 9:5, 9:29, 9:122, 17:17, 40:25, 47:4, 48:17, 59:6, and 59:10.<sup>100</sup> Misri rests his analysis on the following Qur'an *Sūwar*: 2:216, 4:89, 4:95, 9:29, 9:36, 9:41, 9:111, and 61:10–13.<sup>101</sup> Yahya, rests its analysis of the laws justifying Jihad on the following Qur'an *Sūwar*: 2:216, 4:95–96, 9:36, 9:41, 9:111, and 61:10–13.<sup>102</sup>

Ibn Rushd,<sup>103</sup> Misri,<sup>104</sup> and Yahya<sup>105</sup> clearly identify Jihad with military combat, including support and service roles in the battlefield for the sake of Muslim community. In the *Sharī'ah* there is unambiguous legal guidance upon whom Jihad and support to Jihad is obligatory; identification of the persons to be fought; conditions for the declaration of war. The reasons for waging Jihad war against the infidels are two: to force the conversion to Islam and to secure the payment of the *Jizyah*. This is also the view of *al-Hidāyah* of Shaikh Burhanuddin (1135–96) that represents the Hanafi school of thought.

On page 599 of *Reliance of the Traveler*, one can find the following passage: *o9.0 JIHAD*. Jihad means to war against non-Muslims, and is etymologically derived from the word *Mujāhadah*, signifying warfare to establish the religion. (1) "Fighting is prescribed for you" (Koran 2:216); (2) "Slay them wherever you find them" (4:89); (3) "Fight the idolaters utterly" (9:36); and such *Ahādīh*: "I have been commanded to fight people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and perform the prayer, and pay zakat. If they do so, they have saved their blood and possessions from me, except for the rights of Islam over them. And their final reckoning is with Allah."<sup>106</sup>

Ibn Rushd, the Maliki master of philosophy and Islamic law, offers the following rulings on Jihad: Scholars agree that the Jihad is a collective not a personal obligation. The compulsory nature of it is founded on 2:216: "Fighting is prescribed for you, though it is distasteful to you." It is not personal according to 9:112: "It is not for the believers to march out altogether." The obligation to participate in the Jihad applies to adult free men who have the means at their disposal to go to war and who are healthy. There is no controversy about the latter restriction,



because of 48:17: "There is no blame upon the blind, or upon the lame, or upon the sick," and because of 9:91: "No blame rests upon the frail or upon the sick or upon those who find nothing to contribute." All sorts of infidels should be fought. This is founded in 8:39: "Fight them until there is no persecution and the religion is entirely Allah's."<sup>107</sup>

Muslims today, as much as during their history, are convinced that during Jihad wars Allah himself help them and bring them victories. It is the nature of their warfare. Jihad is the holy war, the war of righteousness of the believers against the infidels, the struggle against tyranny and oppression. Above all, this is a win-win situation for the Muslims. In case they fall in the war, they have the glorious life in Paradise, and if they win over, they have the glorious life of spoils of war, women, and possession. This is a total rationalization of their religion's commandment and it bears a great hope: whatever difficulties are, they win and overcome, because it is the will of Allah ordained on them. This is also true when it comes to Ramadan, being not only the month of patience, but the month of victory. That is why, it is characterized by high rate of Jihad violence and terrorism.

Jihad is best defined by several verses of the Qur'an and the *Sunnah*, and whatever it means, Allah says that none are exempt from the obligation: "Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of *Tāghû* (Satan). So fight against the friends of *Shaytān* (Satan)."<sup>108</sup> "Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives. It is only those who do not believe in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad)."<sup>109</sup> "Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment."<sup>110</sup>

Jihad is not just defined by fighting alone. More than any other effort a Muslim can make to please Allah, fighting with one's life is the uppermost. It is performed with one's wealth and property to please Allah the most: "Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home)."<sup>111</sup> Jihad must be fought until the entire world is Islamic, or comes under Islamic rule. Al-Jalalayn,

Hilali, and Khan *Tafsīr*, provide the following footnote to verse 2.190, the first verse in the Qur'an which discusses the issue: Jihad for the sake of Allah is given the utmost importance in Islam and is one of its pillars. By Jihad, Islam is established, Allah's word is made superior, and his religion is propagated. Abandoning Jihad means that Islam is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfill this duty, dies as a hypocrite.

This is exactly how it is taught. According to the Ministry of Education of the Palestinian Authority, Jihad means war against the enemies of Islam. A standard eleventh grade textbook used in Jordan and the Palestinian Authority explains: "Jihad is the Islamic term equivalent to the word 'war' among other nations. The difference is that jihad is war for the sake of noble and exalted goals, and for the sake of Allah . . . whereas other nations' wars are wars of evil for the sake of occupying land and seizing natural resources, and for other materialistic goals and base aspirations."<sup>112</sup>

Muslims have recognized two kinds of Jihad: the small (or lesser) Jihad (*al-Jihād al-Asghar*) and the greater Jihad (*al-Jihād al-Akbar*). Though it is considered a weak *Ḥadīth* by Muslim exegetes, this differentiation was according to Islamic tradition related to Muhammad's commandment:

"We have returned from the small Jihad [the battleground, conquering Arabia] to the greater Jihad [the spiritual efforts for the submission to Allah, the inner struggle for the sake of Allah]. On being asked: 'what is the greater jihad,' the Prophet replied: it is the struggle against one's self."<sup>113</sup>

The small Jihad (*al-Jihād al-Asghar*) is the righteous Islamic war and it means to accomplish its objectives. Muslims have extended this principle to expansionist military campaigns, since all wars are for in the way of Allah (*Fi-Sabilillāh*). The greater Jihad (*al-Jihād al-Akbar*), involves the entire moral and ethical thrust of Islam—provided and only after there are no infidels on earth that are not under Islamic rule and Islam reigns supreme. There are four different ways in which the believer may fulfill Jihad obligations: (a) by his heart (faith, belief); (b) by his tongue (preaching, convincing human beings to join Allah's way); (c) by his hands (good deeds: donations, but also warlike activities); (d) by the

sword (fighting the infidels and the enemies of Allah).<sup>114</sup> Hence, it is divided between *Da'wah* and Jihād.

As a doctrine, Jihād is aimed to establish Allah's rule on earth through military expansions against non-Muslims, until either they embrace Islam (as a result of *Da'wah*), or agree to pay the tax poll, the *Jizyah*,<sup>115</sup> or be killed in the battleground (as a result of Jihād war). From Islamic vantage point, all wars in Islam are religious and there is no concept of secular war. Peters puts it: in a society where politics are entirely dominated by religion, there is no articulate distinction between politics and religion, and political aims will always be represented as religious aims.<sup>116</sup> So, according to Islam, one can wage the most aggressive war and use atrocious evil deeds and still sees them as a defensive war. If it is totally forbidden in Islam for altruistic suicide, yet dying for Islam, the homicide bombing is sacred.<sup>117</sup> This is the reason why Muslim scholars regard Jihād as the sixth undeclared pillar of Islam.<sup>118</sup>

Of the five Pillars of the Islamic faith (*Shahādah*; *Salāh*; *Sawm*; *Zakāt*; *Hajj*) the one that directly facilitates warfighting in Jihād is *Zakāt*, the alms giving. Of the eight obligatory disbursements for Zakāt (the poor, those short of money; for workers; those whose hearts are to be reconciled; those purchasing their freedom; those in debt; those fighting for Allah; and, travelers needing money), three of these categories support Jihād: (a) obligatory disbursements for those whose hearts are to be reconciled must be Muslims. They constitute a funding mechanism facilitating the establishment of Islamic footholds in non-Muslim areas and consolidating the footholds to increase Islamic influence; (b) obligatory disbursements for those engaged in Islamic military operations. It also provides expenses in supporting such person's family during this period; (c) obligatory disbursements for travelers needing money, personal expenses and costs associated with individual movement to and from conflict zones.<sup>119</sup>

**Ṣūrat al-Taubah, 9**, is the most important concerning the policy of Jihād against all types of infidels and the issues of abrogation. It is the only *Ṣūrah* without the *Bismillah* ("in the name of Allah, most benevolent, ever-merciful") opening,<sup>120</sup> probably for its military Jihadi and violent character. For that, some Muslim exegetes call it *al-Barā'ah*, the Ultimatum.

Abdallah Yusuf Ali concluded that *Ṣūrah* 9 verses 1–29 were revealed during the month of *Shawwal* of the Islamic ninth year (631), and read by Ali to the pilgrims in Mecca. Most Islamic scholars agree that the

first twenty-nine verses were the last verses spoken by Muhammad. The rest of *Surah* 9 verses 30–129 were revealed months earlier.<sup>121</sup> This is the view of Ibn Ishaq, who proves that the main Jihad section of *Ṣūrah* 9 was revealed during Muhammad's last year (631).<sup>122</sup> Tabari shows that *Ṣūrah* 9 was revealed only after the event of the conquest of Mecca, in 630.<sup>123</sup>

Suyuti listed *Ṣūrah* 9 second to the last,<sup>124</sup> while Bukhari claimed that "The last *Ṣūrah* that was revealed to Muhammad by Allah was *Ṣūrat al-Barā'ah* [9]."<sup>125</sup> al-Jalalayn, in their classical *Tafsīr*, say that *Ṣūrah* 9 was sent down as a whole. Muhammad said, "The Qur'an was sent down *Ayah* by *Ayah* except for *Ṣūrat al-Barā'ah* [9] and *Surat al-Ikhlās* [112]. They were sent down accompanied by seventy thousand angels."

So, it is agreed that *Ṣūrah* 9 is either the last or second to last to be spoken by Muhammad. Consequently, since this chapter contains the largest amount of violent passages, it abrogates all the relevant Qur'an passages from earlier periods. Muhsin Khan, the translator of *Ṣaḥīḥ Bukhārī* into English, claims that Allah revealed *Ṣūrat al-Barā'ah* in order to discard all obligations, and commanded the Muslims to fight against all the infidels as well as against the People of the Scriptures; if they do not embrace Islam, till they pay the *Jizyah* with willing submission and feel subdued [9:29]. The Muslims were not permitted to abandon the fighting against them and to reconcile with them and to suspend hostilities against them while they are strong and have the ability to fight against them. By this, Allah ordered Muhammad to cancel all covenants and to fight against the enemies of Allah so that worship should be all for Allah alone, and that the word of Allah's should be uppermost.<sup>126</sup>

Immediately prior to the revelation of *Surah* 9, Muhammad had several agreements with various Arab tribes. But Allah gave him a revelation, in *Surat al-Baqarah*, 2:190–192, allowing him to break all these agreements and to attack the infidels following the four sacred months. For Ibn Kathir it is clear: as Jihad involves death and the killing of men, Allah draws our attention to the fact that unbelief, polytheism of the infidels, and their avoidance of Allah's path (*Fitnah*) are far worse than killing.<sup>127</sup>

*Ṣūrat al-Taubah*, 9:5, was revealed in year 631, not to a specific battle, but rather directed toward all infidels wherever and whenever they are,<sup>128</sup> and it is a binding commandment that Muslims must follow. Here is the source of the permission to kill and the license of violence for the Muslims through all generations. Jihad is the right way of the Muslims,

and it is permissible for the believers just because the others are infidels. This verse has abrogated, cancelled, and replaced 124 in Toto verses that call for tolerance, compassion, and peace at the Meccan period.

Ibn Kathir in his commentary to 9:5, says that this verse allowed fighting all the people unless and until they embrace Islam and implement its rulings and obligations. The Shafi'i school took this as a proof for killing anyone who abandons the prayer and fighting anyone who refuses to pay the *Jizyah*.<sup>129</sup> Ibn Hazm notes that there are 114 verses that call for tolerance which have been canceled and replaced by 9:5.<sup>130</sup>

Ibn Salamah claims that Islam is unanimous about fighting the infidels and forcing them to Islam, or submitting them to Islamic governance, or being killed. All verses about forgiving the infidels are abrogated unanimously by the obligation of fighting them or subduing them to Islam.<sup>131</sup> Suyuti declares clearly that everything in the Qur'an about forgiveness and peace is abrogated by verse 9:5, which orders Muslims to fight the infidels and to establish Allah's kingdom on earth. There is a consensus among scholars that this verse abrogates 124 verses, which are basically all the verses that talk about forgiveness and compassion. The order for the Muslims to be patient and forgiving was issued when they were few and weak, but when they became strong, they were ordered to fight and the previous verses were abrogated.<sup>132</sup>

This is the attitude of Ibn al-'Arabi, an Andalusian philosopher: The verse of the "sword" has abrogated 124 verses, every agreement of peace between the Prophet and any idolater, every treaty, and every term.<sup>133</sup> Nahhas had the same attitude. Islam has approved war for the cause of Allah so that the word of "Allah" becomes supreme. Muhammad sent missions to the neighborhood territories to call them to embrace Islam. When they rejected his call, it became incumbent on the Muslims to fight them. Muhammad never fought people before he called them to embrace Islam.<sup>134</sup> The contemporary Islamic al-Azhar influential scholar, Sa'id Ramadan al-Buti, says in his well-known research:

"The verse (9:5) does not leave any room in the mind to conjecture about what is called defensive war. This verse asserts that holy war which is demanded in Islamic law is not a defensive war, because it could legitimately be an offensive war. That is the apex and most honorable of all Holy wars. Its goal is the exaltation of the word of Allah, the construction of Islamic society and establishment of Allah' kingdom on Earth regardless the means. It is legal to carry on an offensive Holy War."<sup>135</sup> The Holy War, as it is known in Islam Jurisprudence, is basically an offensive war. This is the duty of Muslims in every age when the needed military power becomes available to

them. This is the phase in which the meaning of Holy War has taken its final form. Thus the apostle of Allah said: "I was commanded to fight the people until they believe in Allah and his message."<sup>136</sup>

*Sûrat al-Taubah*, 9:29 deals with the People of the Book, Jews and Christians. Fighting them is mentioned after clarification regarding fighting the idolaters [9:5]. This verse [9:29] was revealed when Muhammad was commanded to fight the Byzantines and prepared the expedition to Tabuk. Ibn Kathir explains this verse as follows: the order is to fight the People of the Book until they pay the *Jizyah* with willing submission and feel themselves subdued. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad, because all Prophets commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all messengers, because it suits their desires and lusts, and because they disbelieved in the last and most perfect of all prophets.

Ibn Kathir continues: this honorable *Ayah* was revealed with the order to fight the People of the Book. After the pagans were defeated, the people entered Allah's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Therefore, Allah commanded his Messenger to fight the People of the Scriptures, Jews and Christians, in the ninth year of *Hijrah*. If they do not choose to embrace Islam, they will have to pay the *Jizyah* as a sign of *Kufr*, with willing submission, in humiliation. Therefore, Muslims are not allowed to honor the people of *Dhimma* or elevate them above Muslims, for they are miserable, disgraced, and humiliated. Allah encourages the believers to fight the polytheists and Jews and Christians who uttered lies against him. It is legislated because they are idolaters and infidels.<sup>137</sup>

The Muslim legal theory states that Islam cannot exist together with idolatry and hypocrisy. This is *Shirq* or *Ishrâq*, meaning associating other Gods and idols with Allah.<sup>138</sup> According to *Hadith* related to Muhammad, he declared:

"I am ordered to fight polytheists until they say there is no God but Allah."<sup>139</sup>

"I have been commanded that I should fight against people till they declare there is no god but Allah . . . "<sup>140</sup>

"The Messenger of Allah said I have been commanded to fight against people till they testify that there is no god but Allah; that Muhammad is the messenger of Allah; and they establish prayer and pay Zakat . . . "<sup>141</sup>

Muslims are under the Qur'an Commandments' obligation to slay the infidels:

"Fight (*Jāhid*) them (*wa-Qtalūhum*) until sedition comes to an end, and the religion of Allah prevails. If they desist, there is no hostility, except those who oppress."<sup>142</sup>

"They wish you to become infidels (*al-Ladhi Kafarū*) . . . seize them whenever they are and kill them (*wa-Qtulūhum*) wherever you find them."<sup>143</sup>

". . . seize them and kill them (*fa-Qtulūhum*) wherever they are. We have given you a clear sanction against them."<sup>144</sup>

"The hypocrites are indeed transgressors. Allah has preserved for the hypocrites, whether men or women, and for the infidels the fire of Hell."<sup>145</sup>

There are the Qur'an "sword verses" relating to different types of people against whom the believers are obliged to fight:

*Ṣūrat al-Taubah*, 9:5—Fighting the idolaters:

"When the sacred months have passed, slay the idolaters whenever you find them, and take them captive or besiege them";

*Ṣūrat al-Taubah*, 9:29—fighting the People of the Book, *Ahl al-Kitāb*:

"Fight those people of the book who do not believe in Allah and in the last days, who do not prohibit what Allah and his Apostle have forbidden, nor accept divine law. Until all of them pay the poll tax (*Jizyah*) in submission";

*Ṣūrat al-Taubah*, 9:73—fighting the hypocrites (*Munāfiqūn*):

"*Jāhid*, O Prophet, against the infidels and the hypocrites, and deal with them firmly. Their abode is Hell . . ."

*Ṣūrat Muḥammad*, 47:4—fighting all the enemies of Islam whoever they are and whenever they can be found:

"So when you clash with the infidels smite their necks (*Fa-Darb al-Riqāb*) until you overpower them . . . until war shall have come to an end."

Firestone has found four categories of Qur'an verses, in which the fourth, those that strongly advocate *Jihād Fī-Sabilillāh*, are ten passages typically cited by most Islamic classical exegetes.<sup>146</sup> 9:5 is considered to



be the most important, and the most cited of all Qur'an verses relating to Jihad as a sacred war against the infidels. As has been shown elsewhere, most Islamic exegetes claim that this verse abrogates 124 other unmilitant seemingly peaceful verses, mostly from Meccan period. It expresses the important and eternal divine message with regard to war in the way of Allah. They have come to represent classic post-Qur'an thinking on Jihad as a holy war and serves as proof texts for the codification of the legal schools of Islam.<sup>147</sup>

Muslims, when encountered with the infidels, must fight them to bring Allah's truth to the world. This is the ultimate fate of the Muslim community:

"So fight them (*wa-Qatūluhum*) so that sedition (*Fitnatun*) ends, and obedience is wholly Allah's."<sup>148</sup>

"Fight, O Prophet, against the infidels (*Kuffār*) and the hypocrites (*Munāfiqūn*), and deal with them firmly, their final abode is Hell."<sup>149</sup>

"Surely the infidels (*Kāfirūn*) among the people of the book and the idolaters will abide in the fire of Hell."<sup>150</sup>

"... they who are infidels (*Alladhi Kafarū*) will be fitted out with garments of flames. Boiling waters will be poured down over their heads, which will dissolve everything within their bellies and their skins ... they will be put back into the fire and taste the torment of burning."<sup>151</sup>

"O you, who believe, do not hold your father and brothers as friends if they hold disbelief more dearly than faith."<sup>152</sup>

"You will not find those who believe in Allah and the Day of Resurrection, loving those who oppose Allah and his Prophet, even though they be their father, sons or brothers or their kin ..."<sup>153</sup>

Terrorizing Islamic enemies is an Islamic commandment. Muslims succeed since Allah commands acts of terror against the unbelievers by Jihad war as the means of creating the Islamic *Ummah*. The reason needed for action against them is that they do not accept Islam and resist Allah's and his Messenger's religion. Muhammad believed that terror had been one of Allah's distinctive favors upon him, making him superior to other prophets:

"We shall strike terror (*al-Ruhb*) into the hearts of the unbelievers ... Hell is their residence, the evil abode of the unjust."<sup>154</sup>

“I shall fill the hearts of the infidels with terror (*Ruhb*). So smite them on their necks (*Fadribû Fawqa al-A'nâq*) and every joint (and put their heads off).”<sup>155</sup>

“Prepare against them whatever arms and cavalry you can muster, that you may strike terror (*Turhabûnabihi*) in the enemies of Allah and your own . . . whatever you spend in the way of Allah will be paid to you in full, and no wrong will be done to you.”<sup>156</sup>

“Allah came upon them (the people of the Book), and filled their hearts with terror.”<sup>157</sup>

The *Hadîth* collections, the second important source of Islamic religion after the Qur'an, devote considerable material to Jihad. Bukhari has collected many *Ahādîth* regarding Muhammad's teaching and practices concerning Jihad. Almost one-third of his fourth volume focuses on Jihad as a physical war, a holy war against the infidels. It is genre known in the *Hadîth* to be “the merits of the holy war” (*Fadā'il al-Jihād*), intended to serve political, social, and ideological goals.<sup>158</sup> The main motif is death in the battleground in the way of Allah, which lead, as an immediate passage, to paradise, that intends to cause a “sacred wedding” with black-eyed virgins (*Huris al-'Ain*—always in pairs) as heavenly reward for the believer upon his heroic death.<sup>159</sup> From among 262 traditions that are mentioned in ibn al-Mubarak's book, thirteen share a common motive: that of Paradise virgins as heavenly reward for the *Shuhadā'*.<sup>160</sup>

The *Shahîd* is one who is killed and achieved martyrdom in the battle of Jihad against the enemies of Islam.<sup>161</sup> In its primary source *Shahîd* is an eye witness,<sup>162</sup> even one of Allah's names.<sup>163</sup> He is called *Shahîd* because Allah and the angels are witnesses that he deserves Paradise, and that his means and motives were pure. This is very different from the Jewish and Christian notion of martyrs, as those who voluntarily endure torture and death rather than renounce their belief.<sup>164</sup> According to the Islamic tradition, there is a typology of three kinds of *Shuhadā'* in the battleground. The one is the warrior that goes to the battle, but not to kill and not to be killed; the second is the warrior who wishes to kill and risk his life in the way of Allah but wishes to stay alive;<sup>165</sup> and the third is the warrior that wishes to kill and be killed, to sacrifice his life in the way of Allah (*Talab al-Shahādah*), which is the best rewarded ideal Islamic action.<sup>166</sup> This is according to the tradition that on the Day of Judgment Allah will smile to those warriors who had not looked behind and went to their death willingly, with open heart.

Islamic exegetes claim that the *Shahīd* is granted seven glorious gifts: (a) he is forgiven at the first drop of his blood; (b) he is dressed in the clothes of *Imām* and sees his status in paradise; (c) he is protected from the punishment of the grave; (d) he will be safe from the great fear of the Day of Judgment; (e) a crown of glory will be placed on his head; (f) he will intercede on behalf of seventy members of his family; (g) he will be married to seventy-two virgins. Above all, Islamic exegetes take the Qur'an statement that the *Shuhadā'* are alive (*Ahyā'*)<sup>167</sup> literally.

Those who have been fallen in the battle (*Shuhadā' al-Ma'arakah*) are called martyrs of the world and the next (*Shuhadā' al-Dūnia wal-Ukhra*),<sup>168</sup> and have special burial rites. They should not be washed and are left with their blood-stained clothes as a proof of their status on the Day of Judgment. The spirits of the *Shuhadā'* reside in the crows of green birds near Allah's throne, and during the resurrection they will be returned to the earthly bodies of the *Shuhadā'*.<sup>169</sup> Bukhari has *Hadith* of Muhammad that there are one hundred stages in paradise for those who fight for in the way of Allah.<sup>170</sup> Only those who participate in Jihad deserve paradise without reservations. To exemplify this notion, Bukhari brings a story of a woman asking the Prophet if her son who was killed in the battle of Badr (March, 624) is in paradise, and he replied that her son is in higher paradise.<sup>171</sup> The approach between *al-Jihād al-Akbar* as against *al-Jihād al-Asghar* in the *Hadith* is far less flexible than in the Qur'an, and it focuses on Jihad as a righteous warfare in the interest of Islamic territorial expansion.<sup>172</sup> A substantial part of the doctrine reckons Jihad among the very pillars of Islam:

"Every community has its form of monasticism, and the monasticism of the Islamic community is Jihad in the way of Allah."<sup>173</sup>

"One should also pay attention to the amount and energy devoted to prove something which is very common and an integral part of the Free World civilization (not to kill civilians, especially women and children). Why do they boast of something which is obvious? Indeed, from the no, one can deduce the yes (a deadly culture of killing and butchering)."

A famous *Hadith* elaborates the related Qur'an verses: the dead in Jihad war enter paradise directly, without an examination of any of their worldly other deeds, and his body is placed among green birds that fly all around paradise, drinking of its waters and eating its fruits, resting upon lamps of gold under the shade of Allah's throne.<sup>174</sup> In another

*Hadith*, a mother dedicates her only son to Jihad in the way of Allah, after her husband and brothers have been killed in a Jihad war. This is an allusion to the tradition attributed to Muhammad which asserts that the *Mujāhidūn* mediate in the day of resurrection of seventy of his clan and close relatives. In another story a mother dedicates her son to Jihad in the hope that he marries a Paradise virgin. Taking part in Jihad with soul and body is the utmost recommended actions for the Muslim believer:

Allah's messenger says: "The *Shahīd* receives six good things from Allah: he is forgiven at the first shedding of his blood; he is shown his abode in paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest terror; he has placed on his head the crown of honor a ruby better than the world and what it contains; he is married to seventy-two wives of the maidens with large dark eyes; and is made intercessor for seventy of his relatives."<sup>175</sup>

Muhammad said: "Nobody who dies and finds good from Allah would wish to come back to this world even if he were given the whole world and whatever is in it, except the *Shahīd* who, on seeing the superiority of Jihad, would like to come back to the world and get killed again in the way of Allah."<sup>176</sup>

Muhammad said: "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except the *Mujāhid* who wishes to return to the world so that he may be martyred ten times because of the dignity he receives."<sup>177</sup>

Muhammad said: "... No doubt I wish I could fight in the way of Allah and be *Shahīd* and come to life again to be *Shahīd*, and once more."<sup>178</sup>

Muhammad said: "There is another act which elevates the position of a man in Paradise to a grade one hundred higher, and the elevation between one grade and the other is equal to the height of the heaven from the earth: 'Jihad in the way of Allah! Jihad in the way of Allah.'"<sup>179</sup>

Muhammad said: "Paradise is under the shadow of the swords."<sup>180</sup>

Narrated Abu Huraira: "I have been made victorious with terror (*Irhāb*)."<sup>181</sup>

Narrated Abu Huraira: "I have been helped by terror in the hearts of the enemies."<sup>182</sup>

Jihad is the monasticism of Islam and an act of pure devotion:

Narrated Abdullah bin Mas'ud: "I asked Allah's messenger: What is the best deed? He replied, to offer the prayers at their fixed times.

And what is next in goodness? To be good and dutiful to your parents. And what is next in goodness?' He replied, 'to participate in Jihad in the way of Allah.'"<sup>183</sup>

A man came to Muhammad and said: "Instruct me as what a deed equals Jihad.' He replied, 'I do not find such a deed that equals Jihad.'"<sup>184</sup>

Abu Dharr reported: "Messenger of Allah, which of the deeds is the best? He replied: 'Belief in Allah and Jihad in his cause . . .'"<sup>185</sup>

Narrated Abu Huraira: "Muhammad was asked: What is the best deed? He replied, to believe in Allah and his Messenger. And what is the next (in goodness)? He replied, to participate in Jihad in the way of Allah.""<sup>186</sup>

Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.'" "<sup>187</sup>

The Messenger of Allah said: "I have been commanded to fight against the people till they testify that there is no god but Allah and Muhammad is the messenger of Allah." "<sup>188</sup>

The Prophet said: "Jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with Dajjal." "<sup>189</sup>

The Prophet said: "Jihad in the way of Allah is incumbent on you along with every ruler, whether he is pious or impious." "<sup>190</sup>

Muhammad said: "There is no group of people on earth in which you cannot bring me from them Muslims. And the best I like that you bring their wives and sons and kill their men." "<sup>191</sup>

Apostasy (*Irtidād*) is considered as much abhorred and loathed and is deserved annihilation as heresy (*Kufr*). Muslim jurists from all four schools of law have agreed upon that the apostate (*Murtadd*) was given three days to repent, and if he did not, he was killed by a Jihad war.

Narrated Ikrima: "Allah's Messenger said to the people: Whoever changes his Islamic religion, kill him." "<sup>192</sup>

Narrated Abu Musa: "A man embraced Islam and then reverted back to Judaism. The Messenger said: One who died but did not fight in the way of Allah nor did he express any desire for Jihad died the death of a hypocrite." "<sup>193</sup>

Mu'azz said: "I will not sit down unless you kill him, as the verdict of Allah and his Messenger."<sup>194</sup>

Narrated Ali: "I heard the Prophet saying . . . whenever you find the *Murtaddûn*, kill them, for there will be a reward on the Day of Resurrection."<sup>195</sup>

Narrated Anas bin Malik: "the Prophet ordered (the *Murtaddûn*) hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (rocky land), till they died."<sup>196</sup>

Muslims are commanded to kill anyone who leaves Islam. Whoever leaves the Islamic religion must be killed.<sup>197</sup> *Sûratal-Mā'idah*, 5:33, records what is done to infidels who resist Islam: Their punishment is execution, or crucifixion, or cutting off of hands and feet from the opposite sides, or exile from the land. Muhammad also burned out eyes with hot irons, and deprived people of water until they died.<sup>198</sup>

"When you meet your enemies among the infidels, offer them three choices, whichever of these they agree to, accept it from them and cease hostilities against them: call them to Islam, and if they accept our call . . . make peace with them . . . if they refuse, demand that they pay the *Jizyah*. If they agree, accept it from them, and if they still refuse . . . fight against them and slay them."<sup>199</sup>

"Narrated Abu Huraira: *Allah's* Messenger said: The religion will not be established until you fight with the Jews, and a stone behind which a Jew will be hiding says: O Muslim, there is a Jew hiding behind me, so kill him."

As for women, their best Jihad is *Hajj Mabru'r*.<sup>200</sup> On June 11, 2015, Muhammad Salih al-Munajjid has published a *Fatwah* on Jihad for women.<sup>201</sup> Jihad is not obligatory for women. Ibn Qudamah said: In order for Jihad to be obligatory there are seven conditions: being Muslim, being an adult, being of sound mind, being free, being male, being physically sound, and being able to afford it financially. With regard to being Muslim, adult and of sound mind, these are essential conditions. It is stipulated because 'Ayshah asked: "O Messenger of Allah, do women have to engage in Jihad?" He said: "only in Jihad in which there is no fighting: Hajj and 'Umrah."<sup>202</sup> Therefore, Jihad is not obligatory for women in principle, except in cases of necessity, such as if the *Kuffār* attack a Muslim land, in which case Jihad becomes an individual obligation (*Fard 'Ayn*) on every single Muslim who is able to fight, according to their abilities.<sup>203</sup>

Can a woman go out to help the *Mujāhidīn* and treat the wounded? Al-Munajjid quotes al-Sarkhasi: We do not like women to fight alongside men in war because a woman does not have the right physical makeup for fighting . . . when a woman fights, the *ʿAwrah* (male and female genitals) of the Muslims may become exposed, and the *Mushrikīn* will rejoice at that, and may think that the Muslims are weak because they had to bring the women to fight. But if the Muslims have no choice and are forced to do that, because repelling the *Kuffār* when necessary by whatever means the Muslims have at their disposal, it is permissible, rather it is obligatory.<sup>204</sup>

In another *Fatwah* it is declared: there are two situations where women could participate in Jihad. First, if the enemies invade Muslims in their homes, all Muslims who could carry weapons (women, men, and children) must participate in fighting to chase away the enemies and protect Muslim territorial integrity. Second, if the Muslims invade their enemies, in this case, the Muslim women can participate and go with the Muslim army if there is no fear that Muslim women would be taken prisoners. In fact, it is mentioned that the Prophet took his wives in several *Ghazawāt* (raids). But the role of women was limited mostly in looking after the wounded and providing food and drink to the warriors.<sup>205</sup>

### Sanctioning Jihad and Its Rewards

Taking part in Jihad with soul and body is the utmost recommended action for the Muslim believer. The *Mujāhid's* best prize is paradise. The reward of *Jihād Fī-Sabīlillāh* is the salvation and a direct way to paradise, without any further reckoning of the *Mujāhidūn* doings in their worldly life and wipes out all their sins. They are the best created beings and they deserve by their sacrifice to obtain all the pleasures of paradise. The supreme achievement of *jihad* is the gardens of Eden with the close presence of Allah:

“Who killed and were killed (*Qatalû wa-Qutilû*) I shall blot out their sins and admit them into gardens with rippling streams, a recompense from Allah.”<sup>206</sup>

“Allah has promised those who believe gardens with streams of running waters, where they will abide forever, and beautiful mansions in the Garden of Eden, and the blessings of Allah.”<sup>207</sup>

“Who preserve in seeking the way of Allah, who fulfill their devotional obligations . . . for them is the recompense of Paradise: perpetual



gardens which they will enter . . . with angels coming in through every door.”<sup>208</sup>

“Believe in Allah and his messenger and struggle (*wa-Tujāhidûn*) in the cause of Allah, wealth and soul . . . he will forgive your sins and place you in paradise with rivers flowing . . . paradise of Eden . . .”<sup>209</sup>

“ . . . He will show them the way, and will admit them into gardens . . . the semblance of Paradise promised the pious and devout . . . and rivers of milk . . . and rivers of wine . . . and streams of purified honey, and fruits of every kind of them and forgiveness of their Lord.”<sup>210</sup>

“Those who believe and do the right are surely the best of created beings, whose reward is with Allah, Gardens of Eden with rivers flowing by where they will abide forever.”<sup>211</sup>

Well, they have paradise as a reward for their deeds, there they will stay forever. However, is this incentive enough for them to participate in Jihad war and become *Shuhadā’*. The answer they will give is positively affirmative. Yet, there is more. The best reward to encourage all the believers to act in Jihad war is Muhammad’s promise of black-eyed virgins in paradise, as the total reward:

“ . . . will be in a place of peace and security, in the midst of gardens and of springs . . . we shall pair them with virgins with large black eyes.”<sup>212</sup>

“ . . . will surely be in gardens and in bliss, rejoicing at what Allah has given them . . . preserve them from the torment of Hell . . . with virgins bright of eyes.<sup>213</sup> . . . virgins with big beautiful eyes, like pearls within their shell, as a recompense for all they had done.”<sup>214</sup>

“There will be two gardens . . . with two springs of water flowing . . . every kind of fruits in pairs . . . in them maidens with averted glances . . . with them good and comely maidens . . . Houries cloistered in pavilions . . .”<sup>215</sup>

Now, there is paradise, and there are the virgins—what else is needed for the believers to become *Shuhadā’*, homicide bombers? Indeed, there is more and the most important factor is that the Muslims should not fear any loss, for those who had been killed in the way of Allah, are not dead. They are living with Allah. This is the most important motive for the homicide bombers. They really do not see themselves as dead. They are transformed into a parallel and a perfect world, living with Allah, seeing and feeling everything on earth. The *Mujāhidûn* not only

rejoice at the bliss they have themselves attained, but part of their glory is that they have saved the souls of seventy of their dear ones from fear, grief sorrow, and humiliation, even before they come to the glories of paradise. Most important: the homicide bombers are the torch that leads the way, the model for imitation for all the others who will follow their act of Jihad.

“Never think that those who are killed (*Qutilû*) for the sake of Allah are dead. They are alive (*Ahya*) with Allah . . .”<sup>216</sup>

“Do not think that those who are killed for the sake of Allah are dead, for indeed they are alive, even though you are not aware.”<sup>217</sup>

“If you are killed in the cause of Allah or you die, the forgiveness and mercy of Allah are better than all that you amass. And if you die or are killed even so it is to Allah that you will return.”<sup>218</sup>

“There they will not be know any death, apart from the first dead, and will be kept safe from the torment of Hell.”<sup>219</sup>

“The Prophet said, the person who participates in Jihad in Allah’s cause and nothing compels him to do so except belief in Allah and his Apostles, he will be recompensed by Allah either with a reward or booty or will be admitted to Paradise.”<sup>220</sup>

“Whoever amongst us is killed, shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master.”<sup>221</sup>

“Paradise was guaranteed to the first to take part in a naval battle, even if it were a woman, and the first army that will invade Caesar’s city.”<sup>222</sup>

The most important reason is religious—they have the true religion to bequeath it on earth and on all mankind:

“Rejoicing at what Allah has given them of his grace, and happy for those who are trying to overtake them but have not joined them yet, and who will have no fear or regret. They rejoice the kindness and mercy of Allah.”<sup>223</sup>

“Those who barter the life of this world for the next should fight (*Yuqātil*) for the sake of Allah and we shall bestow on him, who fights in the way of Allah, whether he is killed or is victorious, a glorious reward.”<sup>224</sup>

## The Operative Consequences of Jihad

Jihad legitimizes everything that is forbidden in Islam and make it permissible. There are two reasons for this: first, Jihad is defined the “pinnacle” of Islam, for it makes Islam to become supreme; second, in Jihad the “necessity makes permissible the prohibited.” That is anything and everything that is otherwise banned becomes permissible. This is according to the Hadith, a woman leaves her husband’s home and a slave leaves his owner house and on to fighting. For example: Muslim women must chastely be covered head-to-toe, yet in Jihad they are allowed to prostitute themselves whenever demanded. Intentionally killing women and children is forbidden, but permissible during Jihad. Suicide is forbidden, but permissible during Jihad, and it is called “martyrdom” (*Shahādah*). Muslims traveling during the month of Ramadan or engaged in Jihad need not observe the obligatory fast.

One can also relate to the Qur’an commandment in the concept of *Taysīr*, which means the “easy way.” Muslims should not actively seek the easy way, but stick to the “hard way” (implementation of *Shari’ah*) as the ideal path. Yet, when uncontrollable circumstances create hardships, or in Jihad, Muslims are free to opt for the easy way: “For Allah desires ease for you, not hardship.”<sup>225</sup>

In a *Fatwah* during a 2012 Fadak TV episode,<sup>226</sup> it is declared that sodomy is forbidden in Islam; however, Jihad comes first, for it is the pinnacle of Islam, and if the pinnacle of Islam can only be achieved through sodomy, then there is no wrong in it. For the overarching rule of Islamic jurisprudence asserts that necessity makes permissible the prohibited. And if obligatory matters can only be achieved by performing the prohibited, then it becomes obligatory to perform the prohibited, and there is no greater duty than jihad. Therefore sodomy becomes permissible.

An Arabic Satellite program, “Daring Questions,” once aired various clips of young Muslim *Mujāhidûn* singing about their forthcoming deaths and subsequent sexual life in Paradise. The Egyptian human rights activist, Magdi Khalil, concluded: absolutely everything in Islam revolves around sex and violence. “If you look at the whole of Islamic history, you come up with two words: sex and violence.”<sup>227</sup>

Raids on the other in order to conquer and occupy, *Ghazawāt*; using the practice of “*Ghanīmah*” (pl. *Ghanā’im*) plunder, taking booty undertaken after vanquishing the enemy; and the imposition of “*Jizyah*” on the infidels, was a central tribal Bedouin tradition during the *Jāhiliyyah*. The Muslims not only adopted and continued these traits but also

strengthened them to become the main of Jihad ideology. Islam has also added, the religious framework: when the *Mujāhid* dies in Jihad war, he get the glorious rewards in paradise. However, if he succeeds and comes out victorious, his rewards are the spoils of war, everything which belonged to the vanquished infidel.

Etymologically the word “*Ghanimah*” is derived from the Arabic word “*Ghanim*” which means an enemy. Hence, *Ghainmah* means the property which has been seized from the enemy. It appears in *Sūrat al-Anfāl*, which provides the justification for it, being lawful and pure. The ultimate aim of Jihad is to conquer the world, to make Islam the only legitimate religion and to bring humankind to the Islamic doctrine, enunciated by Muhammad according to 9:29. The Jews of Khaybar were the first subjected to *Jizyah*, in year 628, with rate of tax half the produce of the land. The Christian of Alia, defeated in Tabuk campaign in 630, paid a gold piece per head per annum. In India, as in many other countries, the ultimate objective of the imposition of *Jizyah* was to speed up the pace of conversion to Islam, especially among the poor. Indeed, *Jizyah* has become the reward of Jihad.

### Jihad and *Qitāl*: Is There a Difference?

There are confusions in understanding Jihad<sup>228</sup> as compared to *Qitāl*.<sup>229</sup> We have been focusing on Jihad, and it is justifiable, while our attention is distracted from *Qitāl*. The root q-t-l (noun *Qitāl*) means slaying, killing, fighting, slaughtering. It appears more than Jihad and by that it reveals the warlike character of the Arab Islamic political culture. It appears 123 times in the Qur’an, of which thirty-four times in the Meccan *Sūwar* and eighty-nine times in the Medina *Sūwar*.

The purpose and rules of *Jihād Fī-Sabīlillāh* and *Qitāl* merge together, being an inseparable part of Islamic roles, motivations, and targets. Both have the same objectives and both have the same purposes in the march of Islamic onslaught—the theological one, being the religious dominance: to make Islam dominant over all other religions; and the political one, being the political dominance: Islam must prevail over all other political systems and regimes and control humanity. That is why Jihad is the inspiration, the call to bring Islamic religious and political superiority, while *Qitāl* is the earthly act of fighting and slaughtering the infidels.

For the Muslims this is the only righteous and justified situation that exists. Islam sees itself as the embodiment of justice and purity, whatever it does. Therefore, the call to all nations to accept Islam is not only natural but also must be accepted and approved. If a nation has

not submitted to Islam, that nation is unjust and deserve to be attacked and annihilated. Therefore, the Islamic moves in the battleground is considered being just and all the responsibility put on the unjust infidel society. The battle of Badr, in March 624, is dealt in *Sûrat al-Anfāl*.<sup>230</sup> The excuse was the Meccans barring Muhammad from praying at the Ka'bah shrine.<sup>231</sup> He commands his followers to fight the infidels:

“And fight them (*wa-Qātilûhum*) until there is no more persecution and the religion should be for Allah alone.”<sup>232</sup>

“Prophet, urge the believers to fight (*Qitāl*): if there are twenty of you who are steadfast, they will overcome two hundred, and a hundred steadfast of you, will overcome a thousand of the infidels (*Allathîna Kafarû*), and a thousand steadfast of you will defeat two thousand.”<sup>233</sup>

From here also the determined coercive order:

“And fight them (*wa-Qātilûhum*) until there is no persecution and the religion should be for Allah alone, then there should be no hostility except against the oppressors (*al-Dhālimîn*).”<sup>234</sup>

*Fitnah* is one of the most essential motivational component of Islamic theology to impose Islam over the entire civilization. The Arabic root of *Fitnah* (f-t-n) occurs sixty times in the Qur'an, and it can be translated as idolatry, mischief, opposition, oppression, persecution, and tumult. This is also the religious basis to the illegitimacy of political opposition through Islamic history.

The objective of *Fitnah* is clearly being a strategy in promoting Islam to prevail on all other religions. It is crucially important and revealing in terms of gaining Islam's strategy, and it comes from the concept “The religion must be for Allah alone,” (*Wayakûna al-Dînu Lillâhi*), that is reiterated in many verses in the Qur'an, but most clearly it appears in two: “and fight them until there is no more *Fitnah*, and the religion is Allah's alone.”<sup>235</sup> This fighting remains obligatory for all Muslims until infidelity removes; *Dār al-Ḥarb* territories come under Islamic rule, and the *Sharī'ah* becomes the only legitimate world constitution. As long as there is disbelief, idolatry, and opposition to the rule of Islam, *Fitnah* exists; and as long as *Fitnah* exists, the sword of Islam never stops. World peace will prevail only when *Fitnah* is finally eliminated.

Two verses explain this issue very clearly:

“And kill them (*wa-Qtulûhum*) wherever you find them; and drive them out (*wa-Akhrijûhum*) from whence they drove you; and persecution is severer than slaughter (*al-Fitnatu Ashaddu Min al-Qatli*).”<sup>236</sup>

Say: "Fighting (*Qitāl*) is a grave matter, and hindering from Allah's way . . . from the sacred mosque and driving its people out of it (*Ikhraj*) are still graver with Allah, and persecution is graver than slaughter (*wal-Fitnatun Akbaru Minal Qatli*)."<sup>237</sup>

That is to say, no punishment is severer for the crime of *Fitnah*, including expulsion from the territory (*Kharāj*),<sup>238</sup> even life itself (*Qitāl*). Ibn Kathir's *Tafsir* of 2:217, is as follows:

"Allah made it obligatory for Muslims to fight in Jihad against the evil of the enemy who transgress against Islam. Zuhri said, 'Jihad is required from every person, whether he actually joins the fighting or remains behind.' Fighting (*Qitāl*) therein is a great sin but a greater sin . . . is to prevent mankind from following the way of Allah, to disbelieve in him . . . and to drive out (*Kharāj*) its inhabitants, and *Fitnah* is worse than killing.' So, from Islamic perspective, the 'great sin' of *Fitnah* is caused by those who would prevent mankind from following the way of Allah."

If one follows Ibn Kathir's last sentence, Islam indeed wishes to impose its *Sharī'ah* on all humankind, and Islam sees this act as compulsory on the Muslims. Moreover, any effort by the *Kuffār* to oppose Islam in any way, or to stop the advancement of Islam is considered *Fitnah*, and therefore, it is legitimate to slaughter, behead, or crucify the infidels whenever Muslims find it fit and wherever they are.<sup>239</sup> To show how important is that Islam must prevail over all other religions religiously and theologically, there is a Qur'anic verse that is repeated three times:

"It is he who has sent his Messenger with guidance and the true religion to show that it is above all other religions, however the infidels may hate this."<sup>240</sup>

*Sûrat Muhammad* was revealed in the first year after the *Hijrah* (year 622),<sup>241</sup> of Muhammad's stay in Medina.

"So, when you meet the infidels in the battleground (*Allathina Kaf-arû*), smite their necks (*fa-Darb al-Riqāb*) till when you have overcome them, then make them prisoners . . . until war lays down its burden."<sup>242</sup>

Islam's war against the infidels is so justified that it is permitted to destroy their homes and possessions, including the fruit trees. In year 625, after the Battle of Uhud,<sup>243</sup> Muhammad besieged the Jew tribe of Banû Nadir, and set on fire their date palms. They were shocked and

alarmed, since these trees were almost sacred to the Arabs, being so important to their livelihood. They departed to Khaybar, and the Muslims took over their possessions and their date orchards. The Qur'an elaborates:

"Allah came upon the infidels (*Allathina Kafarû*) from where they did not expect, while they were certain that their fortress would defend them against Allah, and cast terror (*Ruhb*) into their hearts. They brought ruin to their own homes by their own hands, and the hands of the believers."<sup>244</sup>

"Whatever you may have done to their palm trees, cutting them down or leaving them standing upon its roots, was done by Allah's command, so that he might disgrace those transgressors (*Fāsiqîn*) who defied Him."

Misri, representing the Shafi'i school of law, agrees: it is permissible to cut down the enemy's trees and to destroy their dwellings.<sup>245</sup> Ibn Rushd, who sums up the opinion of all schools of law, says that the majority agree that property may be destroyed in siege warfare. If a city is besieged and women and children reside there, the destruction of the city is still permissible. Yet, schools of law permit destruction of homes and fruit trees. The Maliki School permits cutting off trees and destruction of buildings. The Hanifi School disallowed the cutting of fruit trees and the demolishing of buildings. The Shafi'i School agrees that houses and trees may be set on fire.<sup>246</sup>

Islam must prevail militarily, by Jihad and *Qitāl*, over all other religions, and that is the perfect definition of a holy war. Thus, when Muhammad besieged the Jew tribe of Banu Qurayza in their fortress in Mecca, the result was that all the male were beheaded and their bodies and heads dragged and tossed in the trenches, whereas the women and children were sold into slavery.

"Allah turned back the infidels in a state of rage, having not won any good, and Allah spared the believers battle (*Qitāl*)."

"Allah brought those of the People of the Book who supported them from their fortresses and cast terror into their hearts, some of them you slew (*Taqtulûna*) and some you took captive."

"And he bequeathed to you their lands, their homes, and their possessions, together with land you have never trodden. Allah has power over everything."<sup>247</sup>



The result of all these acts was culminated in the “verse of the sword” and other:

“So when the sacred months have passed away, slay the idolaters (*fa-Qtulû al-Mushriqîn*) wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush. If they repent and keep up prayers and pay the *Zakât*, leave their way free to them [as they have become Muslims].”<sup>248</sup>

“Fight them (*Qatilûhum*): Allah will punish them by your hands; He will disgrace them, He will help you to conquer them, He will heal the believers’ hearts.”<sup>249</sup>

On the Jews and Christians (*Ahl al-Kitâb*), three option-conditions are imposed upon. They may fight and die; convert to Islam; or keep their religion, but pay a submission tax, *Jizyah*, while living under Islamic rule in humiliation.

“Fight (*Qatilû*) against those who do not believe in Allah, nor in the Last Day, nor do they prohibit what Allah and his Apostle have prohibited, nor follow the religion of the truth, until they pay the *Jizyah* with willing submission, and feel themselves subdued (*‘An Yadin*).”<sup>250</sup>

This situation has resulted in the term *Dhimma*, which means protection and/or security treaty,<sup>251</sup> but it can also mean “condemned,” “reviled.”<sup>252</sup> The vanquished Jews and Christians became *Dhimmi* in the Islamic lands. The phrase “*An Yadin*”—“willing submission” can also be translated as “humiliated,” “contemptible.”

### Jihad—Defensive or Offensive?

In normative Islamic tradition the distinction between offensive and defensive Jihad is very clear: offensive Jihad was defined as a community obligation (*Fard Kifāyah*), to be undertaken by an *Imām* against those in *Dār al-Ḥarb*. Jihad for the sake of Allah should be conducted once a year, as to symbolize that the entire world is *Dār al-Islām* territory. Defensive Jihad defined as individual obligation (*Fard ‘Ayn*), to be waged by the Islamic community and on its authority, when the enemy attacks *Dār al-Islām*.<sup>253</sup> Of all the Islamic duties (*A‘māl*), Jihad is considered the noblest, next to belief (*Imān*) and prayer (*Ṣalāh*).<sup>254</sup> From the religion’s perspective, the one who died without waging Jihad, nor intended to fight Jihad for the sake Allah in his heart, he then died like a hypocrite (*Munāfiq*).<sup>255</sup>

From its beginning, the Islamic movement had struggled aggressively to subdue religiously (*Da'wah*), to conquer politically (Jihad), and to expand territorially (*Hijrah*), other lands and people and to bring the Islamic mission to all mankind. The conquered areas of *Dār al-Islām* were taken on two violent waves of offensive-aggressive Jihad wars: between the years 634–743 by the Muslim-Arabs, and in the fourteenth to sixteenth centuries by the Muslim-Ottomans. These conquered areas were subjected to a regime of military administration; included deportations of peoples from their homes; expropriations of lands and goods; imposing harsh obligations on the occupied peoples, including direct discriminated tax system; using huge slave-trade; and mainly Arabization and Islamization of the occupied territories.

Yet, the current Islamic exegetes deny all these by stating that Islam is defensive and all the fighting injunctions in the Qur'an are only in self-defense. Ali brings verses which he claims they are limited or conditional in Jihad performance.<sup>256</sup> Only two verses in the entire Qur'an containing an absolute or nonconditional injunction for making war against the infidels.<sup>257</sup> There is a rule in the exegesis of the Qur'an that when two commandments, one conditional and the other absolute, are found on the same subject, the conditional is to be preferred.<sup>258</sup> Therefore, for him it is very simple: wherever you find verses contradictory to his opinion about the interpretation of the Qur'an, it is ruled out as nonoperative. Another trick he uses is the summoning of the infidels to Islam before fighting them. It is the conditional variable that makes all fighting verses in the Qur'an defensive wars. So, if the Muslims summon their enemies to embrace Islam and they refuse, then all their wars are defensive in nature. Moreover, all those who disagree with him concerning this issue are "wrong in history, chronology, as well as in understanding the general scope of the Qur'an."<sup>259</sup>

Indeed, if one embraces this perspective, Islam has not attacked the world; has not conquered territories from Andalusia to North-Western China; and does not work today to impose its *Shari'ah* on the entire world, by using Jihad, *Da'wah* and *Hijrah*. However, contrary to this opinion promoted by Muslims and their apologists, we would like to emphasize that there was no and there is no defensive Jihad. By its meaning and by its practice all along the Islamic history and contemporary, Jihad was offensive and aggressive: to occupy the world and to impose its *Shari'ah*. These can only be considered as pure acts of imperialism and colonialism, and the process of Arabization and Islamization of the Middle East shows its racist policy toward

the conquered populations from the seventh and eighth centuries until today.

When Muslims claim that they use only defensive Jihad to defend their lives, land, and religion, or when they propagate for bringing back *Dār al-Islām* areas which belong to them, from Spain to India, they “defend” areas conquered, colonized, Arabized, and Islamized in the past.<sup>260</sup> This conception, this policy was best elaborated by Abu al-A’ala al-Mawdudi and Sayyid Qutb, two most important contemporary exegetes of the *Salafīyah Jihādīyah*.<sup>261</sup> Anyone who understands the character of this religion, will also understand the place of *Jihād bil-Sayf* (Jihad through the sword), that Islam is not and never was a “defensive movement,” using “defensive wars.” It is not a movement to wipe out tyranny from the world and to introduce true freedom to mankind, but totally the opposite, to occupy the world for Allah’s sake.

The true character of Islam is the establishment of the sovereignty of Allah throughout the world and the implementation of the rule of the *Sharī’ah* in human affairs. Those who use pure propagation in order to deceive and mislead the infidels by interpreting Islamic Jihad as a defensive war, and by trying to prove its aggressive history for the defense of the homeland of Islam and its honorary place, it is easy to refute their propagation by three means: by reading the Qur’an and understanding the *Sharī’ah*; by learning the history of Islamic occupation and its colonialist and imperialist policies, including the oppression and slavery of the occupied populations; and by observing the current Islamic movements, using Jihad, *Da’wah*, and *Hijrah*.

The myth that even Muhammad waged wars only in self-defense is clearly refuted by the following facts. Muhammad initiated the Battle of Badr, in March 624. He sent his men out to raid the Meccan caravans and deliberately provoked the battle. The case for aggressive warfare is also supported by the fate of the three Jewish tribes of Medina, who were cleansed because they had rejected Muhammad’s claims being the last prophet. Consider the fate of the Banu Mustaliq, an Arab tribe: “The Prophet had suddenly attacked Banu Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives.”<sup>262</sup> They raped the women after slaughtering the men.<sup>263</sup> Muhammad also attacked the people of Taif as soon as he had the opportunity to avenge their rejection of him.<sup>264</sup>

Offensive military campaigns to extend Islamic domination include the raid on Tabuk, in which he forced the local populace to pay him tribute, *Jizyah*, after killing many of them to assert his authority. He also attacked the Arab tribe of Banu al-Harith by Khalid bin al-Walid, with the message of “convert or die.” One of the best examples of Muslim aggression during the lifetime of Muhammad is the attack on the peaceful community of Khaybar, in 628. After the treaty of Khudaybiyah, in which he was humiliated and agreed not to be recognized as a prophet in the document,<sup>265</sup> he decided that it was prudent to attack the Jews at Khaybar in order to regain the respect of his people. This was a sheer pure aggressive war against peaceful people.<sup>266</sup>

This issue becomes clearer after Muhammad’s death. Can anyone say that if the four *al-Khulafā’ al-Rāshidūn* (the Righteously Guided Caliphs) Abu Bakr, ‘Umar, ‘Othman, and Ali had been satisfied that the Roman and Persian powers were not going to attack the Arabian Peninsula, they would not have striven to spread the message of Islam throughout the Middle East? Can anyone say that if the Umayyad Caliphate, centered in occupied Damascus, and the Abbasid Caliphate, centered in Baghdad, had been satisfied that the Christians in the West, mainly Spain, and Buddhist dynasties in Asia, mainly India, were not going to attack the Arab lands of the Middle East, they would not have striven to spread the message of Islam throughout these territories and would not use Islamic *Hijrah* and cruel slavery in these lands?

Can anyone say that if the Ottoman Empire, centered in occupied Constantinople, had been satisfied that the Christians in the Balkans and Eastern Europe and the Buddhists in Asia, were not going to attack the Muslims lands of the Sultans, they would not have striven to spread the message of Islam throughout these territories, and would not use harsh discriminative oppression and huge slavery? Can anyone say that contemporary Islamic encroachment by using Jihad, *Da’wah*, and *Hijrah* had been satisfied that the Free World is not going to attack the Islamic lands, they would not have striven to spread the message of Islam today?

Wherever an Islamic community exists, it has an Allah-given right to step forward and take control of the political authority so that it may establish its divine system of law, the *Shari’ah*, on earth. The evolution is mainly expressed in four stages.

## Stage One: Defensive Behavior Commanded

In Mecca, before the *Hijrah* of Muhammad in 622,<sup>267</sup> he had a modest conception of his duty: he had no Universal mission even not to the other Arabs, except those in Mecca and its environs, and saw himself as a reminder to the community,<sup>268</sup> who deeply influenced by the Quraysh decision to rebuild the Ka'bah.<sup>269</sup> His religious views had also evolved. At first it was the "Lord" had been the source of his revelation. After about two years he began to use "*al-Rahman*, the merciful one," and finally "Allah," which was originally the pagan Quraysh moon god (*Rab al-Bayt*).

Tabari and ibn-Ishaq described the steady escalation of conflict between Muhammad and the Quraysh in Mecca.<sup>270</sup> His main order to his small followers was: no retaliation, whatever the circumstances are. They were too small and too weak to fight. The Arabs of Mecca resisted Muhammad's preaching and treated him as he was crazy or a storyteller.<sup>271</sup> They claimed that these are old stories which were written by others (*Isrā'iliyāt*, stories of the Jews) and read to him, or that he was just a poet.<sup>272</sup> Muhammad tried hard to convince them that all his words are true and can be testified by the evidence of the People of the Book.<sup>273</sup> The Qur'an is the same as the Book of Moses, and it is kept beneath the Tablets of Testimony.<sup>274</sup> The Arabs had no such a book,<sup>275</sup> and all he wishes is to bring them such a book. When Muhammad found it critically dangerous to continue staying in Mecca, and his life was threatened,<sup>276</sup> he fled to Yathrib, by that marked a revolutionary turning point in Islam.<sup>277</sup>

## Stage Two: Defensive Jihad Encouraged

The idea of Jihad as the legitimate just war against the infidels was raised between March 623 and August 623.<sup>278</sup> The first verse sanctioning fighting as a Jihad was: "Permission is granted to those who fight because they were oppressed."<sup>279</sup> For the classical exegetes this verse abrogated some nonmilitant verses from Mecca,<sup>280</sup> and those putting restrictions on fighting at the first year of Medina.<sup>281</sup> The expedition to Nakhla, on December 623, was the first shed of Muslim blood in a war.<sup>282</sup> All of a sudden Muhammad had raised the holiness of the Ka'bah, and the permission to fight in the holy months.<sup>283</sup> Another symbol of the new faith was revealed in late January 624, on Friday sermon, when Muhammad made the Islamic congregation turn round and pray facing Mecca, as the new direction (*Qiblah*).<sup>284</sup> Jihad war became a religious obligation, still only permissible in

self-defense, and under well-defined limits,<sup>285</sup> under which the Battle of Badr (*Ma'rakat Badr*, March 624),<sup>286</sup> the Battle of Uhud (*Ma'rakat Uhud*, March 625),<sup>287</sup> and the Trench War (*Ghazawātal-Khandaq*, 627), known as *al-Aḥzab* (parties, allies)<sup>288</sup> were conducted. These battles have started Muhammad's war against the Jews of Medina: the deportation of Qaynuqa' tribe to Syria, after Badr,<sup>289</sup> the Nadir tribe deportation, after Uhud,<sup>290</sup> and the slaughter of Banu-Quraytha tribe, after the Trench war.<sup>291</sup>

### Stage Three: Offensive Jihad Commanded

Muhammad's great success of the Trench War marked a revolution in his strategy. The most important outcome was the dramatic change from a defensive to an offensive Jihad, and till the year 743, the offensive holy war, *Jihād Fi-Sabilillāh* was the customary characterized phenomenon of Islam. This was marked by Muhammad's declaration: from now on we will attack them and they will not attack us,<sup>292</sup> performed operatively in The Khudaybiyah Agreement, in 628, and marked by the fall of Mecca, in January 630.<sup>293</sup> Again, the victims were the Jews of Khaybar, the richest and most fertile oasis in Hijaz.<sup>294</sup> After the conquest of Mecca, Muhammad engaged in fighting in the battle of Hunain and the siege of Ta'if, east of Mecca, in 630.<sup>295</sup> Arab tribes, understanding Muhammad's power, had joined his *Ummah* in great numbers, and the process of conversion to Islam was at peak. The religious group of believers had become a political entity, the army became the melting pot of the new community, and holy war was the chief means to the Islamic ends.<sup>296</sup>

Muhammad managed to transform the aggressive nature of the Arabs, and the pre-Islamic cultural attachment to kinship and high solidarity commitment (*'Asabiyyah*),<sup>297</sup> to become the chief instrument of enlarging and expanding Islam through Jihad. His message was clear: to channel all Arab conflictual energies of fighting one another to the common new enemy, the infidels. He used all the known devices of cunning, incitement, intriguing, diversionary tactics, and cruelty, to spread his legacy: Islam is bound to succeed and expand through Jihad. It is its destiny, its mission to the world, to bring the entire world under Islamic supremacy.

Indeed, what we find in the Qur'an is a gradual, developmental, and staged strategy: at the first period Muhammad ordered forgiveness and summoning.<sup>298</sup> In the second period, he ordered to fight Jihad in self-defense.<sup>299</sup> In the third period, he ordered to fight Jihad war aggressively for territorial and religious expansionism.<sup>300</sup> Most of Arabian tribes

came under Islamic rule by conversion and out of his political power and military success as a military hero.

### Stage Four: Total Offensive Jihad Under the *Khulafā'*

After Muhammad's death, on June 8, 632,<sup>301</sup> his four successors, *al-Khulafā' al-Rāshidūn*,<sup>302</sup> started with a long period of Islamic Jihad wars that extended to much of the Western Asia, North Africa, and parts of Europe. He who wishes to comprehend the Arab spirit of violence, that the sword has never stopped being employed in Arab politics, will find the fact that three out of the four *Khulafā'al-Rashidūn* were murdered; that between 632, after Muhammad's death and 690 there were three large civil wars, as national domestic revolts; and two political schism: one huge schism: the division of the *Shi'ite* from the *Sunnah*, and the second, the first in time and less important, the *Khawārij* revolt.

In his most influential study of Islamic contemporary thought, Sayyid Qutb has elaborated these stages: the struggle is not a temporary phase but an eternal state of affairs, until the religion is purified for Allah alone all over the world.<sup>303</sup> Blankinship puts it very clear: in view of its ideology and the actual course of its history, it makes sense to designate that the Islamic state through Umayyad and Abbasid times is Jihad state par excellence. From 623 to 740, with three interruptions, the Muslim state was engaged in hostilities against all those who were defined as infidels, and who did not have a specific treaty with it.<sup>304</sup> Arab historians have dealt with the conquests (*Futūḥ*) very extensively, as historiographical theme, since it provided the religious justification and the legitimization of Arab rule against non-Arabs and Muslim rule against non-Muslims. These conquests were facilitated by the quick collapse of the Sassanid, the Byzantine, and the Visigoth regimes.

Concluding these four stages is as follows: At the beginning Allah held back Muslims from fighting in Mecca and in the early period of the migration to Medina, and told them, "Restrain your hands, and establish regular prayers, and pay Zakat." Next, they were permitted to fight as a defensive war: "Permission to fight is given to those against whom war is made, because they are oppressed." The next stage came when the Muslims were commanded to fight those who fight them: "Fight in the way of Allah against those who fight you," even as an aggressive assault. And finally, war of Jihad was declared against all the polytheists: "And fight against all the polytheists, as they all fight against you"; "Fight against those among the People of the Book who do not believe



in *Allah* and the Last Day, who do not forbid what Allah and his Messenger have forbidden, and who do not consider the true religion as their religion, until they are subdued and pay *Jizyah*.” Thus, the Muslims were first restrained from fighting; then they were permitted to fight; then they were commanded to fight against their aggressors; and finally they were commanded to fight against all the polytheists.

Abdullah Azzam, a guiding figure of contemporary jihadists, the founder of al-Qaeda and the mentor of bin Laden, has interesting interpretation of this issue.<sup>305</sup> He identified the major stages through which “the order to fight was revealed.” First, was the demand of staying true to the faith and moving away from infidelity.<sup>306</sup> Second, was the need to invite the infidels to embrace Islam.<sup>307</sup> If this was refused, they could be fought,<sup>308</sup> a defensive war that was legitimized.<sup>309</sup> Aggressive offensive war was legitimized after the sacred month had passed.<sup>310</sup> Finally, the right to fight all-out war in general was encouraged to abide by all Muslims.<sup>311</sup>

Jihad is the means to the Islamic ends. It can be carried on by persuasion (*Da’wah*), as in the Meccan period, and/or by the sword (Jihad), as in the Medina period, and by the Islamic conquests after Muhammad’s death. It is Jihad that divides the world into two irreconcilable groups: the *Dār al-Islām* region, and *Dār al-Ḥarb* region, destined to come under Islamic rule and jurisdiction. The target is to purge the Arab and Islamic societies of all the nonpure values and institutions, just as Muhammad purged the Ka’bah in Mecca. This activity is not reform (*Islāh*), or renewal (*Tajdid*), or awakening (*Nahdah*), but a total Islamic revolution—to go back to the basics (*Usūliyah*) of the Islamic conceptions and values.

Analyzing the texts of the leaders of prominent Islamic Jihadi groups reveal the most quoted verses in the Islamist narrative: *Surat al-Baqarah*, 2:190–191, 216; *Surat al-Nisā*, 4:84; and *Surat al-Taubah*, 9:5, 13–15, 38–39, 111. However, two places are quoted most frequently: *Surat al-Nisā*, 4:74–75, and *Surat al-Anfāl*, 8:60.<sup>312</sup> These verses are used to justify violent Jihad, and constitute the narrative of Islamic aggression against the infidels. Osama bin Laden used similar terminology to justify al-Qaeda’s terrorist strategy and the 9/11 attacks.<sup>313</sup> Mohammed Masood Azhar, the leader of *Jaish-e-Mohammed* in Pakistan, based much of his book on the importance of fighting as set forth in the Qur’an. “There is consensus of opinion amongst researchers of the Qur’an, that no other particular action has been stated in such great detail as *Jihād Fi-Sabilillāh* and *Qitāl*, to justify Islamic terrorism against the infidels.”<sup>314</sup>

A few contemporary utterings elaborate the reality as it is seen by Muslim clerics, who are the most important role players in Islamic advance today:

Sheikh Abd al-Rahman al-Sudais, the leading imam of the Grand Mosque in Mecca:

“Jews must be annihilated . . . Islam must dominate the world, I call upon the overthrow of Western civilization . . . The Muslims are required to raise the banner of Jihad in order to make the Word of Allah supreme in this world.”<sup>315</sup>

Yunis Al-Astal, a Palestinian Hamas MP, *Sheikh* residing in Gaza:

“Soon, Rome will be conquered, just like Constantinople, as was prophesized by our Prophet. Rome will be an advanced post for the Islamic conquests by Jihad, which will spread through Europe in its entirety, and then will turn to the Americas.”<sup>316</sup>

Basem Alem, Saudi legal expert, in March 2009:

“As a member of the true religion, I have a greater right to invade [others] in order to impose Islam’s way of life, which history has proven to be the best and most just of all civilizations. This is the true meaning of offensive jihad. When we wage jihad, it is not in order to convert people to Islam, but in order to liberate them from the dark slavery in which they live.”<sup>317</sup>

Mulla Nazeer Ahmad, a Taliban leader:

“Islamic success lies in Jihad. Our Jihad is against the *Kuffār*, and our Jihad is meant to make supreme the word Allah and *Shari’ah* all over the world. Our Jihad is global, aiming to establish it in the world.”<sup>318</sup>

Omar Bakri Mohammed, Syrian-born British Muslim cleric:

“We don’t make a distinction between civilians and noncivilians . . . Only between Muslims and *Kuffār*. And the life of a *Kāfir* has no value . . . . This is Jihad.”<sup>319</sup>

Abu Hamza al-Masri, Muslim *Imām*, Britain:

“The real weapons of mass destruction are the desire for martyrdom . . . Half a million *Shuhadā’* fighting Jihad is enough for Muslims to control the whole of earth. In the end of the day, Islam must control earth, whether we like it or not.”<sup>320</sup>

Muhammad bin Abdul Rahman, a Saudi Sheikh:

“We will control the land of the Vatican; we will control Rome and introduce Islam in it. Christians . . . will pay us the *Jizyah*, in humiliation, or they will convert to Islam.”<sup>321</sup>

Sheikh ‘Issam Amira, in a sermon in al-Aqsa Mosque, has clearly indicated:

“When you face your pagan enemy, call them—either to Islam, jizya, or seek Allah’s help and kill them. Even if they do not fight, fight them! Fight them when? When they fight you? No, when they refuse to convert to Islam or refuse to pay *Jizyah* . . . Whether they like it or not, we will subjugate them to Allah’s authority. Jihad is not only for the defense of Islam; Muslims are obligated to wage Jihad war against all the infidels.”<sup>322</sup>

### Concluding Remarks

In the end of my book: *From Muhammad to Bin Laden*, I have referred to the issue as follows: the Apocalyptic Global Jihad groups are the embodiment of evil which prove that above all it is the culture that matters. Muslims start their politics of hatred and Jihad ideology from infancy. The children learn to hate before everything, even without knowing why: at home, in the street, in the mosques, and at the *Madāris* and summer camps. They hate Jews and Americans, they hate the infidels, just because they are what they are, and not because they know anything about them. The hatred is in their drink and in the air they breathe, and this is the fuel that directs and motivates the massacres, lynchings, and the decapitation of heads. Above all, they are fully convinced that these are the demands of their religion, and it is the only way to their salvation. This is almost an endless production line.

It is put well by the Arab progressive author and journalist Dr. Shaker al-Nabulsi, who condemned the growing support for terrorism and extremism in the Arab world, and the rejection of moderation and reason.

“The image is that we have become the most terrorist nation and the greatest spillers of blood in the world. The image is that we have become a nation devoid of reason. Indeed, the Arabs have turned into slaves of blood-drenched religious totems. The Arabs think in a medieval fashion regarding politics, society, economy, and education, and they are still living in the Middle-Ages, and indeed slaves to a medieval mentality and to thinkers from the Middle-Ages. The Arabs

have distanced themselves from reason, and have begun speaking to the world with the sword, the axe, and armies of masked bandits, robbers, and murderers.”<sup>323</sup>

Indeed, what we really witness today is an Islamic chameleon-like character: It can change its shape and appearance and accommodate itself to the surrounding and the circumstances. Their interpretation of the Qur’an exhibits variety of commandments on how to bring Islamic victory by all means available. This is the reason why Islam can express itself in many ways, and take whatever it can whenever it could, according to the situation and the opportunity. The next chapter of *Da’wah* elaborates it.

### Notes

1. Bernard Lewis, “The Return of Islam,” in *Religion and Politics in the Middle East*, ed. Michael Curtis (Boulder, CO: Westview, 1982). However, Islam has never disappeared from the minds and hearts of the believers to reemerge in the political scene. Therefore, it is better to call it the return to Islam.
2. *Ṣūrat al-’Imrān*, 3:7.
3. *Ṣūrat al-Mā’idah*, 5:87.
4. Chris Waddy, *The Muslim Mind* (New York: Longman, 1976), 100.
5. A. Abel, “dar al-harb,” “dar al-Islam,” *The Encyclopedia of Islam* vol. 2, 126–8.
6. <http://www.memri.org/report/en/0/0/0/0/0/484.htm>.
7. Moulavi C. Ali, *A Critical Exposition of the Popular ‘Jihad’* (Karachi: Karimsons, 1977), 114–9. See also 16–27.
8. Khalid Y. Blankinship, *The End of the Jihad State* (Albany: State University of New York Press, 1994).
9. Fred Donner, *The Early Islamic Conquests* (Princeton, NJ: Princeton University Press, 1981), 113.
10. Murad Hoffmann, *Islam the Alternative* (Reading: Garnet Publishing, 1993), 89–96; 130–44.
11. *Ibid*, pp. 74, 85, respectively. See also pp. 33–42.
12. Hoffmann, *Islam the Alternative*, 161.
13. Mahmud Shaltut, *al-Qur’ān wal-Qitāl* (Cairo: Matba’at al-Nasr wal-Ittihad al-Sharqi, 1948).
14. According to: *Ṣūrat al-Baqarah*, 2:136–8; *Ṣūrat al-’Imrān*, 3:64; *Ṣūrat al-An’ām*, 6:101–3; *Ṣūrat al-Anqabūt*, 29:46; *Ṣūrat al-Rūm*, 30:30; *Ṣūrat al-Shūra*, 42:13.
15. <http://www.fiqhcouncil.org/node/15>.
16. Abu Ameenah Bilal Philips, “Difficult Dawah Questions.”
17. G.M. Davis, *House of War: Islam’s Jihad against the World* (New York: WND Books, 2015).
18. <http://www.memri.org/bin/latestnews.cgi?ID=IA41107>.
19. Jeffrey William Lewis, *The Business of Martyrdom: A History of Suicide Bombing* (Annapolis, MD: Naval Institute Press, 2012), 1. Ariel Glucklich, *Dying for Heaven* (New York: Harper Collins, 2009), 64.

20. Joyce M. Davis, *Martyrs: Innocence, Vengeance and Despair in the Middle East* (New York: Palgrave Macmillan, 2003), 112.
21. Mia Bloom, *Dying to Kill: The Allure of Suicide Terror* (New York: Columbia University Press, 2005), 92–4.
22. “Religious views on suicide,” *Wikipedia*.
23. Franz Rosenthal, “On Suicide in Islam,” *Journal of the American Oriental Society*, July–September (1946): 243.
24. Robert Pape, *Dying to Win* (New York: Random House, 2005), 91.
25. Robert A. Pape and James K. Feldman, *Cutting the Fuse: The Explosion of Global Suicide Terrorism and How to Stop It* (Chicago, IL and London: University of Chicago Press, 2010), 29.
26. Bruce Hoffman, *Inside Terrorism* (New York: Columbia University Press, 2006), 159. This is also the view of Ariel Merari, *Driven to Death: Psychological and Social Aspects of Suicide Terrorism* (New York: Oxford University Press, 2010), 129.
27. Scott Attran, *Talking to the Enemy: Religion, Brotherhood, and the (Un) Making of Terrorists* (New York: Ecco/HarperCollins, 2010), 425.
28. Bloom, *Dying to Kill*, 2–3, 78–9.
29. Ellen Townsend, “Suicide Terrorists: Are They Suicidal?,” *Suicide and Life-Threatening Behavior* February 2007, 47. Robert Brym, “Six Lessons of Suicide Bombers,” *Contexts* Fall (2007): 40–5. Larry H. Pastor, “Countering the Psychological Consequences of Suicide Terrorism,” *Psychiatric Annals* 34 (2004): 704. Scott Atran, “Genesis of Suicide Terrorism,” *Science* March (2003): 1534–9.
30. Adam Lankford, *The Myth of Martyrdom: What Really Drives Suicide Bombers* (New York: Palgrave, 2013), 45, 52, 55, 67.
31. See the enlightening research of Barbara Tuchman, *The March of Folly: From Troy to Vietnam* (Editeur: Random House Trade Paperbacks, 1985).
32. *Ṣūrat al-Baqarah*, 2:207.
33. For example: *Ṣūrat al-Baqarah*, 2:191, 193, 217; *Ṣūrat al-Anfāl*, 8:39; *Ṣūrat al-Taubah*, 9:5, 29, 73, 123; *Ṣūrat Muhammad*, 47:4–5; *Ṣūrat al-Tahrim*, 66:9.
34. *Ṣūrat al-Imrān*, 3:151. *Ṣūrat al-Anfāl*, 8:12, 60. *Ṣūrat al-Hashr*, 59:2.
35. For example: *Ṣūrat al-Imrān*, 3:195. *Ṣūrat al-Taubah*, 9:72. *Ṣūrat al-Ra’d*, 13:22–3. *Ṣūrat al-Saff*, 61:11–3. *Ṣūrat Muhammad*, 47:4–6, 15. *Ṣūrat al-Bayyinah*, 98:7–8.
36. *Ṣaḥīḥ Bukhārī*, 4:52:54, 72, 216, 220. *Ṣaḥīḥ Muslim*, 11:2013; 5:1841; 4:1062–3; 1066–7.
37. *Ṣaḥīḥ Bukhārī*, 4:52:53.
38. *Ibid.*, 4:52:54.
39. *Ṣūrat al-Nisā’*, 4:74; *Ṣūrat al-Taubah*, 9:111.
40. *Ṣūrat al-Baqarah*, 2:154; *Ṣūrat al-Imran*, 3:169.
41. Franz Rosenthal, “On Suicide in Islam,” *Journal of the American Oriental Society* July–Sept. (1946): 239–59.
42. <http://www.memri.org/report/en/0/0/0/0/0/484.htm>.
43. There is no longer ISIS or ISIL or DAESH. Now it is referred to: *Dawlat al-Khilāfah al-Islāmiyah*, ICS.
44. <http://www.gatestoneinstitute.org/4242/uk-schools-islamist-trojan-horse>
45. <https://www.gov.uk/government/speeches/a-stronger-britain-built-on-our-value>.

46. <http://www.memri.org/clip/en/0/0/0/0/0/0/4471.htm>.
47. *Ṣūrat al-ʿImrān*, 3:151.
48. *Ṣūrat al-Anfāl*, 8:12.
49. *Ibid.*, 8:60.
50. *Ṣūrat al-Hashr*, 59:2.
51. The detailed list of those murdered by Muhammad appears in Chapter one of the book.
52. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The life of Muhammad, pp. 263, 303–4, 322, 338, 340, 368, 408, 459, 464, 466, 468, 488, 492, 515, 531, 548, 564, 645–6, 649.
53. al-Tabari, *Taʾrikh al-Rusūl wal-Mulūk*, vol. 10, The Conquest of Arabia, 33, 41, 57, 76, 82, 104, 133.
54. A. I. Akram, *The Sword of Allah: Khalid Bin Al-Waleed – His Life and Campaigns* (Pakistan: Oxford University Press, 2004).
55. <https://www.youtube.com/watch?v=UQ0GsyLnsxM>.
56. [http://library.islamweb.net/newlibrary/display\\_book.php?idfrom=714&idto=714&bk\\_no=59&ID=780](http://library.islamweb.net/newlibrary/display_book.php?idfrom=714&idto=714&bk_no=59&ID=780).
57. <http://www.prestv.ir/detail/2013/05/13/303319/syria-rebel-cuts-eats-soldiers-heart/>.
58. Quoted in, accessed October 7, 2015, <http://www.memrijttm.org/content/en/report.htm?report=3367&param=JT>.
59. *Ṣūrat al-Ahzāb*, 33:21.
60. *Ṣūrat al-Taubah*, 9:14–6.
61. <https://www.youtube.com/watch?v=yHt-eqrLEOY>.
62. Jonathan Matusitz, *Symbolism in Terrorism: Motivation, Communication, and Behavior* (New York: Rowman & Littlefield, 2015).
63. Regina Jones, *Losing our Heads: Beheadings in Literature and Culture* (New York: New York University Press, 2005).
64. <http://pjmedia.com/blog/heres-everything-you-need-to-know-about-islamic-hate-for-the-christian-cross/>.
65. [http://www.islamweb.net/hadith/display\\_hbook.php?bk\\_no=1196&pid=335340&hid=45](http://www.islamweb.net/hadith/display_hbook.php?bk_no=1196&pid=335340&hid=45).
66. [https://ia801400.us.archive.org/34/items/mir225/English\\_Translation.pdf](https://ia801400.us.archive.org/34/items/mir225/English_Translation.pdf).
67. <http://www.copticsolidarity.org/media-news-events/news/3370-sisi-decrees-seven-days-of-mourning-defense-council-meets-after-beheading-of-copts-in-libya>.
68. Michael Bonner, *Jihad in Islamic History: Doctrines and Practices* (Princeton: Woodstock Publishers, 2006).
69. Timothy Furnish, “Beheading in the Name of Islam,” *Middle East Quarterly* 12, no. 2 (2005): 51–7.
70. *Ṣūrat al-Nisāʾ*, 4:3.
71. See: al-Qurtubi, *Tafsīr al-Qurʾān*, vol. 5, 12. In vol.15, 172, he writes, “A Woman may be likened to a cow, horse, or camel.” *Musnad Ibn Hanbal*, vol. 2, 2992, records Muhammad as saying “Women, dogs, and donkeys annul a man’s prayer.”
72. Sunnan Abu Dawud, 2150. *Ṣaḥīḥ Muslim*, 8:3433.
73. *Ṣaḥīḥ Bukhārī*, 3:34:432.
74. *Ṣaḥīḥ Muslim*, 8:3371.
75. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 693. See also: *Ṣaḥīḥ Muslim*, 19:4345.

76. *Saḥīḥ Muslim*, 19:4345.
77. [https://books.google.co.il/books?id=E7m\\_rroduGUC&printsec=frontcover&redir\\_esc=y#v=onepage&q&f=false](https://books.google.co.il/books?id=E7m_rroduGUC&printsec=frontcover&redir_esc=y#v=onepage&q&f=false).
78. Aki Peritz, Tara Maller, accessed October 7, 2015, <http://foreignpolicy.com/2014/09/16/the-islamic-state-of-sexual-violence/>.
79. *Saḥīḥ Bukhārī*, vol. 5 no. 516: "When Allah's Apostle fought or raided people we raised our voices saying, 'Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped but Allah.'"
80. Majid Khadduri, *War and Peace in the Law of Islam* (Baltimore, MD: The Johns Hopkins Press, 1955), 37.
81. <http://www.clarionproject.org/news/price-flesh-selling-women-islamic-state-caliphate>.
82. <http://www.honordiaries.com/blog/isis-selling-thousands-young-girls/>.
83. <http://www.raymondibrahim.com/from-the-arab-world/new-fatwa-permits-rape-of-non-sunni-women-in-syria/>.
84. <http://edition.cnn.com/2014/05/05/world/africa/nigeria-abducted-girls/index.html>.
85. <http://edition.cnn.com/2014/05/05/world/africa/nigeria-abducted-girls/index.html>.
86. For the full listing see: Ali, *The Critical Exposition of the Popular "Jihad"*, 166–7.
87. *Ṣūrat al-'Imrān*, 3:167.
88. *Ibid.*, 3:56.
89. *Ibid.*, 3:151.
90. *Ṣūrat al-Nisā'*, 4:89.
91. *Ibid.*, 4:74. *Ṣūrat al-Taubah*, 9:111.
92. *Ṣūrat al-Taubah*, 9:73. *Ṣūrat al-Furqān*, 25:52. *Ṣūrat al-Tahrīm*, 66:9.
93. *Ṣūrat al-Taubah*, 9:123
94. *Ṣūrat Muhammad*, 47:4. *Ṣūrat al-Anfāl*, 8:12. *Ṣūrat al-Anfāl*, 8:60.
95. *Ṣūrat al-Saff*, 61:4.
96. Tyan, "dijihad", *The Encyclopedia of Islam* 2 (1960): 538, 539.
97. Bernard Lewis, *The Political Language of Islam* (Chicago, IL: University of Chicago Press, 1988), 72.
98. S. K. Malik, *The Qura'nic Concept of War* (Dehli: Adam Publishers, 1979). He quotes *Ṣūrat al-'Imrān*, 3:146, 173, 186, and *Ṣūrat Hā Mīn al-Sajdah*, 41:4.
99. *Ṣūrat al-Baqarah*, 2:251; *Ṣūrat al-Nisā'*, 4:75; *Ṣūrat al-Anfāl*, 8:39; *Ṣūrat al-Hadid*, 57:25.
100. Ibn Rushd, *The Distinguished Jurists Primer* (Ithaca, NY: Ithaca Press, 2000).
101. Misri, *'Umdat al-Sālik, Reliance of the Traveller: A Classic Manual of Islamic Sacred Law* (Beltsville, MD: Amana Publications, 1994).
102. Imam Abu Zakariya Yahya, *Riyad al-Ṣāliḥīn*.
103. Ibn Rushd, *The Distinguished Jurists Primer*, pp. 454–87.
104. Misri, *'Umdat al-Sālik, Reliance of the Traveller*, 599–605.
105. Abu Zakariya Yahya, *Riyad al-Ṣāliḥīn*, 976–1016.
106. *Saḥīḥ Bukhārī*, 1:2:24.
107. Ibn Rushd, *Bidayāt al-Mujtahid*.
108. 4:76. *Tāghūt* is now one of the most important phrases in contemporary *Salafī-Takfirī* thinking.



109. *Ṣūrat al-Taubah*, 9:44–5.
110. *Ṣūrat al-Baqarah*, 2:85.
111. *Ṣūrat al-Nisā'*, 4:95–6.
112. The Ministry of Education, *al-Thaqāfah al-Islāmīyah*, the Palestinian Authority, 2003, 208.
113. These quotations derived from Muhammad is well-mentioned by most Islamic sources, yet, there is no known source to prove that these are his sayings. It is important to note that the question abovementioned was asked about the greater Jihad, which means that the small Jihad, as a holy war, is well known and needs no questions.
114. *Ṣaḥīḥ Bukhārī*, vol. 2, 199.
115. Claude Cahen, "Jizya," *The Encyclopedia of Islam* 6 (1960): 559–62.
116. Rudolph Peters, *Islam and Colonialism: The Doctrine of Jihad in Modern History* (The Hague etc.: Mouton, 1979), 4.
117. Subhash C. Inamdar, *Muhammad and the Rise of Islam* (Madison: Psychological Press, 2001), 222–3.
118. Muhammad S. R. al-Buti. *al-Jihād fil-Islām*. Abdallah ibn al-Mubarak. *Kitāb al-Jihād*. Muhammad ibn Hasan al-Shaybani, *Kitāb al-Siyār al-Kabīr*.
119. Naqib al-Misri, *Reliance of the Traveller*, 270–2.
120. See explanations: al-Suyuti, *Itqān fi 'Ulūm al-Qur'ān*, part 1, 60, 65, 164.
121. Abdullah Yusuf Ali's, *The Glorious Qur'ant: Text, Translation and Commentary* (Leicester: The Islamic Foundation, 1978), 435.
122. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 617–19. See also: 540–61.
123. Tabari, *Tārīkh al-Rusūl wal-Mulūk*, vol. 8, The Victory of Islam, 160–87.
124. Suyuti, *al-Nāsikh wal-Mansūkh*, 124, 158.
125. *Ṣaḥīḥ Bukhārī*, 6:60:129.
126. Muhsin Khan, "introduction," *Ṣaḥīḥ Bukhārī*, xxiv–xxv.
127. *Tafsīr Ibn Kathīr*, vol. 4, 375–7.
128. Ibn Ishāq, *Life of Muhammad: Ṣīrat Rasūl Allāh*, 617–9; al-Tabari, *The History of al-Tabari*, vol. 9 (Albany: State University of New York Press, 1985–1999): The Last Years of the Prophet, 77–9; *Tafsīr Ibn Kathīr*, Vol. 4, 370–6.
129. Khadduri, *Islamic Jurisprudence: Shafi'i Risala* (Cambridge: Islamic Texts Society, 2003), 333–52. See Khadduri's notes: 33–9.
130. Ibn Hazm, *al-Nāsikh wal-Mansūkh* (Beirut: Dar al-Kutub al-'Ilmiyah, 1986), 19, 27. Ibn Salamah, *al-Nāsikh wal-Mansūkh* (Beirut: Dar al-Kutub al-'Ilmiyah, 1986), 130.
131. Ibn Salama, *al-Nāsikh wal-Mansūkh*, 4–5, 7, 11, 26–7, 37, 46, 123. In pages 142–3, he lists the abrogated verses. See also: 7, 11, 26–7, 37, 46.
132. al-Suyuti, *Itqān fi 'Ulūm al-Qur'ān*, part 1, p. 8; part 2, pp.20–3; part 3, p. 61.
133. Muhi al-Din Ibn al-'Arabi, *Tafsīr al-Qur'ān al-Karīm* (Beirut: Dar al-Kutub al-'Ilmiya, 2001), 69.
134. al-Nahhas, *al-Nāsikh wal-Mansūkh*, 6–7.
135. al-Buti, *Jurisprudence in Muhammad's Biography* (Damascus: Dar al-Fikr, 2001), 323–4.
136. *Ibid.*, 134.
137. *Tafsīr Ibn Kathīr*, 404–9, 546–7. *Ṣaḥīḥ Bukhārī*, 4:53:388; and Ibn Ishaq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 620. Jews and Christians are

- “worst of creatures, perverse, friends of Satan”: *Ṣūrat al-Nisā’*, 4:76; *Ṣūrat al-Mā’idah*, 5:51; *Ṣūrat al-Mujādilah*, 58:19; *Ṣūrat al-Bayyinah*, 98:6.
138. *Ṣūrat al-Nisā’*, 4:48, 166; *Ṣūrat al-Qaṣas*, 28:17; *Ṣūrat Luqmān*, 31:13; *Ṣūrat Yā Sin*, 36:74; *Ṣūrat al-Saffāt*, 37: 158. See: D. Gimaret, “shirk,” *The Encyclopedia of Islam* 9 (1960): 484–6.
  139. Ibn Sa’d, *Kitāb al-Tabaqāt al-Kabīr*, vol. 2, 194–5.
  140. *Ṣaḥīḥ Muslim*, 1:32.
  141. *Ibid.*, 1:33.
  142. *Surat al-Baqarah*, 2:193. For Ali, this verse is not at all a war of Aggression, as it should be read together with 2:190–2, and it meant to convince that the injunction for fighting is only in defense of Islam. Ali, *A Critical Exposition of Popular “Jihad,”* paragraphs no. 99–100, 123–5.
  143. *Ṣūrat al-Nisā’*, 4:84, 88–9.
  144. *Ṣūrat al-‘Imrān*, 3:167–8.
  145. *Ṣūrat al-Taubah*, 9:67–8.
  146. *Ṣūrat al-Baqarah*, 2:191, 193, 217; *Ṣūrat al-Anfal*, 8:39; *Ṣūrat al-Taubah*, 9:5, 29, 73, 123; *Ṣūrat Muhammad*. 47:4–5; *Ṣūrat al-Tahrim*, 66:9.
  147. Firestone Reuven, *Jihad: The Holy War in Islam* (New York: Oxford University Press, 1999), 84. For Ali even this verse is not an injunction to attack first or wage an aggressive war. Ali, *A Critical Exposition of Popular “Jihad,”* paragraph 40, 51–5.
  148. *Ṣūrat al-Anfāl*, 8:39. See also Ali’s comments to *Surah 2 ayah 193*. Ali, *A Critical Exposition of Popular “Jihad,”* paragraphs no. 99–100, 123–5.
  149. *Ṣūrat al-Taubah*, 9:73. See also: *Ṣūrat al-Tahrim*, 66:9.
  150. *Ṣūrat al-Bayyinah*, 98:6.
  151. *Ṣūrat al-Hājj*, 22:19–22.
  152. *Ṣūrat al-Taubah*, 9:23.
  153. *Ṣūrat al-Mujādilah*, 58:22.
  154. *Ṣūrat al-‘Imrān*, 3:151.
  155. *Ṣūrat al-Anfāl*, 8:12.
  156. *Ibid.*, 8:60.
  157. *Ṣūrat al-Hashr*, 59:2.
  158. Ibn al-Mubarak, *Kitāb al-Jihād*.
  159. J. Macdonald, “Islamic Eschatology VI-Paradise,” *Islamic Studies* 5 (1966): 352–60. Frantz Rosenthal, “Reflections on love in Paradise,” in *Love and Death in the Ancient Near East*, eds. John H. Marks and Robert M. Good (Guilford, CT: Four Quarters Pub Co, 1987). See also: Abdelwahab Bouhdiba, *Sexuality in Islam* (London: Routledge, 1974).
  160. See: J. I. Smith and Yvone Haddad, *The Islamic Understanding of Death and Resurrection* (Albany: State University of New York Press, 1981).
  161. According to *Ṣūrat al-‘Imrān*, 3:140.
  162. According to *Ṣūrat al-Nūr*, 24:4.
  163. According to *Ṣūrat al-Mā’idah*, 5:117.
  164. Bernard Lewis, *Islam and the West* (New York: Oxford University Press), 163.
  165. According to *Ṣūrat al-Taubah*, 9:52.
  166. *Ṣūrat al-Nisā’*, 4:74; *Ṣūrat al-Taubah*, 9:111.
  167. *Ṣūrat al-Baqarah*, 2:154; *Ṣūrat al-‘Imran*, 3:169.
  168. These two phrases are from the Middle Ages of Islamic thought.

169. E. Kohlberg, "shahid," *The Encyclopedia of Islam* 9 (1960): 204.
170. *Ṣaḥīḥ Bukhārī*, vol. 2, no. 200. See also: *Ṣaḥīḥ Muslim*, 5:2016.
171. *Ṣaḥīḥ Bukhārī*, vol. 2, no. 202.
172. Muhammad Ayoub, "Jihad: A Source of Power and Framework of Authority in Islam," *Bulletin of the Institute of Middle Eastern Studies* 6 (1992).
173. *Ibid.*, 215.
174. Ayoub, "Jihad: A Source of Power," 218.
175. Transmitted by Tirmidhi and *Ṣaḥīḥ Muslim*, according to: *Mishkat al-Masābiḥ*. Vol. 1 no. 808.
176. *Ṣaḥīḥ Bukhārī*, 4:52:53. *Ṣaḥīḥ Muslim*, 11:2013.
177. *Ṣaḥīḥ Bukhārī*, 4:52:72.
178. *Ibid.*, 4:52:216.
179. *Ṣaḥīḥ Muslim*, 20:4645.
180. *Ṣaḥīḥ Bukhārī*, vol. 2, no. 70. *Ṣaḥīḥ Muslim*, 5:1841.
181. *Ṣaḥīḥ Bukhārī*, 4:52:220.
182. *Ṣaḥīḥ Muslim*, 4:1062–3, 1066–7.
183. *Ibid.*, 4:41. *Ṣaḥīḥ Bukhārī*, 4:52:41.
184. *Ṣaḥīḥ Muslim*, 4:44.
185. *Ibid.*, 1:149.
186. *Ṣaḥīḥ Bukhārī*, 1:2:25.
187. *Ibid.*, 1:8:387.
188. *Ṣaḥīḥ Muslim*, 1:33. See also: *Ṣaḥīḥ Muslim*, 1:30.
189. *Sunnan Abu Dawud*, 14:2526.
190. *Sunnan Abu Dawud*, 14:2527.
191. Tirmidhi, *al-Jamī' al-Ṣaḥīḥ*, vol. 7, 36.
192. *Ṣaḥīḥ Bukhārī*, 4:52:260.
193. *Ṣaḥīḥ Muslim*, 20:4696.
194. *Ṣaḥīḥ Bukhārī*, 9:84:64. See also: 4:52:260.
195. *Ṣaḥīḥ Bukhārī*, 9:84:67.
196. *Ibid.*, 4:52:261.
197. *Ibid.*, 4:52:260; 9:84:57.
198. *Ibid.*, vol. 1 no. 234; vol. 8, no. 796.
199. *Ṣaḥīḥ Bukhārī*, vol. 2, 291–301. *Ṣaḥīḥ Muslim*, 19:4294. Baladuri, *Kitāb Futūḥ al-Buldān*, 63–6.
200. *Ṣaḥīḥ Bukhārī*, 4:52:42–3.
201. <http://islamqa.info/en/45618>.
202. Ibn Qudamah, *al-Mughni*, 9/163.
203. "Allah burdens not a person beyond his scope." *Surat al-Baqarah*, 2:286.
204. Sarkhasi, *Sharḥ al-Siyar al-Kabīr*, vol. 1, 184.
205. <http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=FatwaId&Id=82641>.
206. *Ṣūrat al-Imrān*, 3:195.
207. *Ṣūrat al-Taubah*, 9:72.
208. *Ṣūrat al-Ra'd*, 13:22–3.
209. *Ṣūrat al-Saff*, 61:11–3.
210. *Ṣūrat Muhammad*, 47:4–6, 15.
211. *Ṣūrat al-Bayyinah*, 98:7–8.
212. *Ṣūrat al-Dukhān*, 44:51–4.
213. *Ṣūrat al-Tūr*, 52:17–20.

214. *Ṣūrat al-Wāqiah*, 56:22–4.
215. *Ṣūrat al-Rahmān*, 55:47, 50, 52, 56, 70, 72.
216. *Ṣūrat al-Imrān*, 3:169–71.
217. *Ṣūrat al-Baqarah*, 2:154.
218. *Ṣūrat al-Imrān*, 3:157–8.
219. *Ṣūrat al-Dukhān* 44:56.
220. *Ṣaḥīḥ Bukhārī*, 1:2:35. See also: 9:93:555.
221. *Ṣaḥīḥ Bukhārī*, 4:53:386.
222. *Ibid.*, 4:52:175.
223. *Ṣūrat al-Imrān*, 3:170–1.
224. *Ṣūrat al-Nisā*, 4:74.
225. *Ṣūrat al-Baqarah*, 2:185. See also: 2:286; *Ṣūrat al-Nisā*, 4:26–8; *Ṣūrat al-Mā'idah*, 5:6.
226. <http://web.archive.org/web/20130105082122/http://www.youtube.com/watch?v=uI9C2CCT-QM>
227. <http://islamexplained.com/>.
228. Here are the verses that have j-h-d in them, in noun or verb form: **Meccan**: 6:109; 16:38; 16:110; 22:78; 25:52; 29:6; 29:8; 31:15; 35:42. **Medinan**: 2:178; 3:142; 4:95; 5:35; 5:53–4; 8:72, 8:74–5; 9:16; 9:19–20; 9:24; 9:41; 9:44; 9:73; 9:79; 9:81; 9:86; 9:88; 24:53; 47:31; 49:15; 60:1; 61:11; 66:9.
229. Here are the verses that have q-t-al in them: **Meccan**: 6:137; 6:140; 6:151; 7:127; 7:141; 7:150; 12:9–10; 17:31; 17:33; 18:9; 18:19–20; 18:33; 18:74; 20:40; 22:39, 22:58; 28:15; 28:19; 28:33; 25:68; 26:14; 29:24; 40:25–6; 40:28; 51:10; 73:20; 74:19–20; 80:17; 81:9; 85:4. **Medinan**: 2:54, 61, 85, 72, 87, 91, 154, 178, 190, 191, 193, 216, 217, 244, 246, 251, 253; 3:13, 21, 111, 112, 121, 144, 146, 154, 156, 157, 158, 167, 168, 169, 181, 183, 195; 4:29, 66, 74, 75, 76, 77, 84, 89, 90, 91, 92, 93, 155, 157; 5:24, 27, 28, 30, 32, 70, 95; 8:16, 17, 30, 39, 65; 9:5, 12, 13, 14, 29, 30, 36, 83, 111, 123; 33:16, 20, 25, 26, 61; 47:4, 20; 48:16, 28; 49:9; 57:10; 59:4, 11, 12; 60:8, 9, 12; 61:4, 63:4.
230. For an account of Muhammad's raids against the caravans of Mecca, with the aim to bring the commercial routes under his control see: Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The life of Muhammad, 281–9; Tabari, *The History of al-Tabari*, vol. 7, The Foundation of the Community, 10–23. For an account of the Battle of Badr, see: Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 289–339; Tabari, *The History of al-Tabari*, vol. 7, The Foundation of the Community, 26–75.
231. *Ṣaḥīḥ Bukhārī*, 2:1597; 9:1605, records that Muhammad kissed the black stone in the Ka'bah.
232. *Ṣūrat al-Anfāl*, 8:39.
233. *Ibid.*, 8:65.
234. *Ṣūrat al-Baqarah*, 2:193.
235. *Ibid.* *Ṣūrat al-Anfāl*, 8:39.
236. *Ṣūrat al-Baqarah*, 2:191.
237. *Ibid.*, 2:217.
238. *Kharāj (kh-r-j)* means “drive out,” “expel.” It occurs 182 times in the Qur'an.
239. These verses 2:191, 217, and 8:39 with the declaration of “*Qātilūhum* until there is no *Fitnah* and the religion is Allah alone,” was the basis of Bin Laden's *Fatwah* on February 23, 1998. Abu Bakr Al-Baghdadi in his ceremonial address as a *Khaiphah* at the Grand Mosque of Mosul, on July, 5, 2014,

- quoted directly from 8:39: "And fight them until there is no *Fitnah*, and the religion, all of it, is for Allah alone." This verse is one of the Islamic Caliphate State' favorites: it is usually narrated in the background of their official anthem, as well as in the execution videos they produce. According to it, the *Fitnah* in the world is caused by the *Kuffār* and they must be eliminated.
240. *Ṣūrat al-Taubah*, 9:33; *Ṣūrat al-Fath*, 48:28; *Ṣūrat al-Saff*, 61:9.
  241. For an account of Muhammad's *Hijrah*, see Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The life of Muhammad, pp. 221–3; al-Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 6, Muhammad at Mecca, 145–52.
  242. *Ṣūrat Muhammad*, 47:4.
  243. *Ṣūrat al-Imrān*, 3:121–9 and 137–75 deal with the Battle of Uhud. For more account and their aftermath, see: Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 370–426; Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 7, The Foundation of the Community, 89–92, 105–38.
  244. *Ṣūrat al-Hashr*, 59:2, 5.
  245. Misri, 'Umdat al-Sālik, *Reliance of the Traveller*, 604.
  246. Ibn Rushd, *The Distinguished Jurists Primer*, 461.
  247. *Ṣūrat al-Ahzāb*, 33:25–7.
  248. *Ṣūrat al-Taubah*, 9:5.
  249. *Ibid.*, 9:14.
  250. *Ibid.*, 9:29.
  251. *Ibid.*, 9:8, 10.
  252. *Ṣūrat Banī Isrā'il*, 17:18, 22; *Ṣūrat al-Qalam*, 68:49.
  253. According to: *Ṣūrat al-Nisā'*, 4:95; *Ṣūrat al-Taubah*, 9:122, and Many *Aḥādith* quoted above.
  254. *Ṣaḥīḥ Muslim*, 5:2016–7, 2034; *Sunan al-Nisā'i*, vol. 2, p. 14.
  255. *Sunan Abu Dawud*, 593. See also 598–9.
  256. *Ṣūrat al-Baqarah*, 2:186–9, 212, 214; *Ṣūrat al-Nisā'*, 4:76–8, 86, 91–3; *Ṣūrat al-Anfal*, 8:39–41, 58–66, 73–4; *Ṣūrat al-Taubah*, 9:1–15, 29, 36; *Ṣūrat al-Hajj*, 22:39–49.
  257. *Ṣūrat al-Baqarah*, 2:244 and *Ṣūrat al-Taubah*, 9:123.
  258. Ali, *A Critical exposition of Popular Jihad*, paragraphs 92–3, pages 117–9.
  259. *Ibid*, paragraph 97, pages 122–3.
  260. See, for example, Richard W. Bulliet, *Conversion to Islam in the Medieval Period* (Cambridge: Harvard University Press, 1979).
  261. Abu al-A'lah al-Mawdudi, Hasan al-Banna, and Sayyid Qutb. *al-Jihād fī-Sabilillāh*.
  262. *Ṣaḥīḥ Bukharī*, 3:46:717.
  263. *Ṣaḥīḥ Muslim*, 8:3371.
  264. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 280.
  265. *Ṣaḥīḥ Muslim*, 19:4401.
  266. *Ibid.*, 31:5917.
  267. Montgomery W. Watt, "Hidjra," *The Encyclopedia of Islam* 3 (1960): 366–7.
  268. *Ṣūrat al-Muddaththir*, 74:4, 8; *Ṣūrat al-Ghāshiyah*, 88:21–2.
  269. Tabari, *The History of al-Tabari*, vol. 6, Muhammad at Mecca, 56–9.
  270. *Ibid*, pp. 93–4, 98–9, 105, 112–3, 115, 118, 121–2, 124–7. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 143, 145.
  271. *Ṣūrat Saba'*, 34:45–6; *Ṣūrat al-Tur*, 52:33; *Ṣūrat al-Muddaththir*, 74:24–5; *Ṣūrat al-Mutaffifin*, 83:13.

272. *Ṣūrat al-Furqān*, 25:4–5; *Ṣūrat al-Tūr*, 52:30; *Ṣūrat al-Hāqqah*, 69:41.
273. *Ṣūrat al-Baqarah*, 2:146; *Ṣūrat al-Mā'idah*, 5:44, 48; *Ṣūrat Yūnus*, 10:94; *Ṣūrat al-Shūrā*, 26:196–7; *Ṣūrat al-Qaṣas*, 28:52–3; *Ṣūrat al-Aḥqāf*, 46:10; *Ṣūrat al-Taqvīr*, 81:19–23.
274. *Ṣūrat al-An'ām*, 6:7; *Ṣūrat al-Ra'd*, 13:43; *Ṣūrat al-Nahl*, 16:101–3; *Ṣūrat Banī Isrā'īl*, 17:88–90; *Ṣūrat Hā Mīn al-Sajdah*, 41:42; *Ṣūrat al-Zukhruf*, 43:1–4; *Ṣūrat al-Aḥqāf*, 46:12; *Ṣūrat al-Wāq'iah*, 56:78–79; *Ṣūrat 'Abasa*, 80:13–6; *Ṣūrat al-Burūj*, 85:21–2.
275. *Ṣūrat al-Zukhruf*, 43:21; *Ṣūrat al-Qalam*, 68:37.
276. Tabari, *The History of al-Tabari*, vol. 6, Muhammad at Mecca, 139–40, 142, 144. A verse in the *Qur'an* confirms the situation: *Ṣūrat al-Baqarah*, 9:40.
277. Bernard Lewis, *The Arabs in History* (London: Hutchinson University Library, 1993), 41.
278. Waqidi. *Kitāb al-Maghāzī*, dated it to March 623. Yet, Tabari, *The History of al-Tabari*, vol. 6, Muhammad at Mecca; and ibn-Hisham, *al-Sīrah al-Nabawīyah*, both dated it to August 623.
279. *Ṣūrat al-Hajj*, 22:39.
280. *Ṣūrat al-An'ām*, 6:106; *Ṣūrat al-Hijr*, 15:94; *Ṣūrat al-Naml*, 16:125; *Ṣūrat Qāf*, 50:39.
281. *Ṣūrat al-Baqarah*, 2:190, 194; *Ṣūrat al-Mā'idah*, 5:13; *Ṣūrat al-'Anqabūt*, 29:46; *Ṣūrat al-Shūrah*, 42:15.
282. Ibn Hisham, *al-Sīrah al-Nabawīyah*, vol. 1, 601–4. *Tafsīr Ibn Kathīr*, vol. 1, 252–5. Tabari, *The History of al-Tabari*, vol. 7, The Foundation of the Community, 18–9.
283. *Ṣūrat al-Baqarah*, 2:216–7.
284. Ibid., 2:136–8, 142–5. See also: A. J. Wensinck, “kiblah,” *The Encyclopedia of Islam* 5 (1960): 82–3.
285. *Ṣūrat al-Baqarah*, 2:190–1.
286. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 291, 294, 296, 298. *Ṣūrat al-Anfāl* is mostly devoted to Badr war.
287. *Ṣūrat al-Imrān*, 3:140–1, 172–3. The reasons are analyzed in some detail in verses 152–9. See the lengthy account of the battle: Tabari, *The History of al-Tabari*, vol. 7, The Foundation of the Community, 114–29.
288. *Ṣūrat al-Aḥzāb*, 33.
289. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 262–5.
290. Tabari, *The History of al-Tabari*, vol. 7, The Foundation of the Community, 157–60. ibn-Hisham, *al-Sīrah al-Nabawīyah*, 437–45.
291. Ibn-Hisham, *al-Sīrah al-Nabawīyah*, 461–9. *Ṣūrat al-Aḥzāb*, 33:26–27, 50. *Ṣūrat al-Mumtahānah* 59:2–4: “Allah . . . filled their [the Jews] heart with terror . . .”
292. *Ṣaḥīḥ Bukhārī*, vol. 3, 33.
293. Montgomery W. Watt. “al-hudaybiya,” *The Encyclopedia of Islam* 3 (1960): 539. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 502–5, 507; Khayrallah al-Badawi, *The Chains of Nūr al-Islām: The Raids of the Prophet* (Amman: Dar al-Asrā, 1998). G R. Hawting, “al-Khudaybiya and The conquest of Mecca,” *Jerusalem Studies in Arabic and Islam* 8/1 (1986): 1–23.
294. Bernard Lewis, *The Jews of Islam*, 10–1. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 521, 523.



295. Montgomery W. Watt, *Muhammad at Medina* (London: Oxford University Press, 1956), 99–100. Tabari, *The History of al-Tabari*, vol. 9: The Last Years of the Prophet, 31–2. Ibn Ishāq, *Ṣīrat Rasūl Allāh*, The Life of Muhammad, 627–8.
296. *Ṣūrat al-Taubah*, 9:81, 84, 88–9, 122; *Ṣūrat al-Saff*, 61:9; *Ṣūrat al-Fath*, 48:28.
297. F. Gabrieli, “asabiyah,” *The Encyclopedia of Islam* 1 (1960): 681.
298. *Ṣūrat al-Baqarah*, 2:94; *Ṣūrat al-Nahl* surah 16 verses 125, 128; *Ṣūrat al-Muzzammil*, 73:10.
299. *Ṣūrat al-Baqarah*, 2:190; *Ṣūrat al-Hajj*, 22:39.
300. *Ṣūrat al-Baqarah*, 2:193; *Ṣūrat al-Taubah*, 9:5.
301. Tabari, *The History of al-Tabari*, vol. 9: The Last Years of the Prophet, 184–5.
302. One of the best analyses on the *Khulafā’* era is: Wilfred Madelung, *The Succession of Muhammad: A Study of Early Caliphate* (Cambridge: Cambridge University Press, 1997). On Islamic conquests: Fred Donner, *The Early Islamic Conquests* (Princeton, NJ: Princeton University Press, 1981).
303. Sayyid Qutb, *Ma’ālim Fil-Tariq*, 47, 87–93, 96, 129.
304. Khalid Y. Blankinship, *The End of the Jihad State* (Albany, NY: State University of New York Press, 1994), 18–35. Ibn Hisham, *al-Sīrah al-Nabawīyah*, vol. 2, 606–7. Mawardi. *Kitāb al-Ahkām al-Sultānīyah*, 35–54. Bernard Lewis takes different opinion by stating that the great Arab conquests were intended for the expansion of the Arab nation: Lewis, *The Arabs in History*, 55–6.
305. Abdullah Azzam, *Defense of Muslim Lands*. Translated and published by: Maktabah al-Ansar, Birmingham, nd.
306. *Ṣūrat al-Hijr*, 15:94.
307. *Ṣūrat al-Nahl*, 16:125.
308. *Ṣūrat al-Hajj*, 22:39.
309. *Ṣūrat al-Baqarah*, 2:191.
310. *Ṣūrat al-Taubah*, 9:5.
311. *Ṣūrat al-Baqarah*, 2:190, 3.
312. The first word of 8:60 is: ‘Prepare’ (Wa’idu), appears in the flag of the Muslim Brotherhood.
313. *Al-Jazeera* TV, December 12, 2001.
314. Moulana Masoud Azhar, *The Virtues of Jihad* (Islamabad: Ahle Sunnah Wal Jama’at Publications, 1996), 10, 12–3, 21.
315. <http://www.tomgrossmedia.com/mideastdispatches/archives/000203.html>.
316. *al-Aqsa* TV, April 11, 2008.
317. <http://www.memritv.org/clip/en/0/0/0/0/189/0/2108.htm>.
318. <http://www.jihadwatch.org/archives/025737.php>.
319. <http://ussneverdock.blogspot.com/2005/07/britain-terror-warning-2-months.html>.
320. <http://www.thisislondon.co.uk/news/article-10435138-bring-jihad-to-your-own-door.do>.
321. <http://archive.frontpagemag.com/readArticle.aspx?ARTID=8931>.
322. <https://www.linga.org/local-news/NzUyNg>.
323. [www.rezgar.com](http://www.rezgar.com), August 14, 2004: MEMRI, September 20, 2004. No. 786.



## *Da'wah*—The Diplomacy of Deceit

Along its history, Islam was spread through three arms: (a) by Jihad, the violent arm of occupation, with its many manifestations; (b) by *Da'wah*, the religious-political arm of diplomacy and conversion; and (c) by *Hijrah*, the arm of Arabization and Islamization of the occupied territories. The order of these three was always mixed, yet according to Islamic exegesis *Da'wah* was the first, and only if it fails, then comes Jihad: *al-Da'wah Qablal-Jihād*. *Hijrah*, the third arm, was frequently the result, and yet, mainly in contemporary politics, it works as an independent arm. However, through history *Hijrah* is proven to be the most elusive but lethal one.

Muslim exegetes do believe that Allah commanded Muhammad to start making the *Da'wah*, to subdue the entire world under Islamic rule from the first day he was entrusted with the mission of Islam. All Islamic exegetes agree that when Muslims meet infidels that have not yet received the Islamic tidings, they should not fight them until they have been asked to convert to Islam. Jihad can be conducted only if the missionary activity of *Da'wah* was failed, according to the verse:

“He who finds the right path does so for himself; and he who go astray does so to his own loss . . . we never punish till we send a messenger.”<sup>1</sup>

Yet, this practice had been operated only in the first century of Islamic conquests, and from that time on we have no evidence that the Muslims really preceded *Da'wah* to Jihad. The reason was given again by the classical exegetes: there was no need any longer to do this, since the Islamic call had been expanded throughout the region and all the people had heard its mission. Therefore, if they do not yield, they are fought.

All Muslim theologians and the four Islamic Schools of Law (*Madhāhib*) have pointed out that Islam was spread by proof and evidence, in the case of those who responded to the message, and by strength and sword, in the case of those who stubbornly resisted it, until they had no choice. From that perspective, conversion is an important policy and this attitude is in accordance with the Qur'an and *Hadith*:

"O Prophet, tell the captives you have taken: if Allah finds some good in your hearts, he will reward you with something better than was taken away from you, and forgive your sins . . . He gave you mastery over them."<sup>2</sup>

"There is no group of people on earth in which you cannot bring to me from them Muslims. And the best I like that you bring their wives and sons and kill their men."<sup>3</sup>

The motive of *Da'wah* is religious: the strengthening and expansion of Islam, and this is based on the Qur'an commandments, which can be observed as *Jihād al-Da'wah*, the spreading of Islam among the infidels by peaceful propagating means. It is intended to changing our minds and our behavior and to subverting our mode of thinking. It is a cultural coercive strategy aimed at toppling Western democratic liberal regimes by eliminating our freedoms and by infiltrating Western technology and society's fabrics and destroying them from within. Where Jihad works on the body, on the material structure, *Da'wah* works on the mental–spiritual side as a persuasion means; where Jihad operates to terrorize and intimidate, *Da'wah* aimed at deceiving, confusing, and misleading; where Jihad acts to submit, *Da'wah* paves the way to Islamize.

This is the reason why both, Jihad and *Da'wah*, are important in the march of Islam: both are intended to achieve the same objectives of building the Islamic Caliphate and restoring the *Ummah*; both are used by different perpetrators, with different means, but against the same targets and aimed to achieve the same objectives of conquering the world. For Abdallah Azzam, the most important figure in the establishment of al-Qaeda, and Bin Laden's mentor, *Jihad-Da'wah* strategy is as follows:

"The life of the Islamic *Ummah* is solely dependent on the ink of its scholars [*Da'wah*] and the blood of its martyrs [Jihad]. What is more beautiful than delineating the map of Islamic history with the black color that writes the *Ummah's* history by its scholars, and the red color that shapes its borders by *Mujāhidīn's* blood?"

The syndrome *Da'wah*-Jihad, is exemplified by the following *Aḥādith*:

Muhammad said: "When you meet your enemies among the infidels, offer them three choices, whichever of these they agree to, accept it from them: (a) call them to Islam. If they accept, make peace with them; (b) if they refuse, demand they pay the *Jizyah*. If they agree, accept it from them; (c) if they still refuse . . . fight and slay them for the sake of Allah."<sup>4</sup>

"Umar sent the Muslims to the great countries to fight the pagans. Every place they came, the Muslim declared: 'our Prophet has ordered us to fight you till you worship *Allah* Alone or give *Jizyah*; and our Prophet has informed us that whoever amongst us is killed, he is a *Shahīd* and shall go to Paradise to lead a luxurious life as he has never seen, and whoever amongst us remain alive, becomes your master.'<sup>5</sup>

Few introductory examples elaborate the issue of *Da'wah* and how it operates:

In his e-mail to Robert Spencer on February 14, 2005, Dr. Jamal Badawi, one of the known Muslim speakers in the West, wrote: "The Qur'an prohibits compulsion in religion [2:256]. It teaches the Oneness of God, acceptance and respect of all prophets [2:285], broad human brotherhood [49:13], acceptance of plurality [5:48; 11:118], universal justice and fair dealing [4:134, 5:8]. It demands just, kind, and respectful treatment of those who co-exist peacefully with Muslims [60:8–9]. Peaceful dialogue with the People of the Book and the emphasis on common grounds with them is a repeated theme in the Qur'an [3:64; 29:46, 5:5]. Those who erroneously claimed that all such definitive verses have all been 'abrogated' by what they called 'the verse of the sword' were mistaken and failed to give any evidence of their claims. There is no single verse in the Qur'an properly interpreted in its context and historical circumstances that ever allowed Muslims to fight non-Muslims simply because they are non-Muslims . . . "<sup>6</sup>

This list sums up most of the contemporary Islamic propaganda in plenty internet sites and various publications. Muslim propagators purposely quote verses from the Qur'an that were written in the early days of Islam at Mecca, where Muhammad was weak and his followers were few and vulnerable, passages that make Islam appear a bit compassionate. However, the Islamic propaganda that claims that the Meccan verses are dominant in Islamic teaching, is either ignorant of actual Islamic doctrine and tidings, or it practices a sophisticated deception diplomacy of *Da'wah*.

It is not only because there are so many aggressive verses that incite for killing, slaughtering, and war-mongering from Medina period, but also mainly because the Meccan verses were nullified, abrogated, and rendered void. There are declarations from operative terrorist cases that exemplifies *Da'wah*.

First, Nidal Malik Hasan, a third-generation Palestinian born in the United States; an Army psychiatrist who killed thirteen soldiers in an Islamic rampage at Fort Hood, in November 2009, was a devoted Muslim "long known for militant Islamist views" and with close links to al-Qaeda.<sup>7</sup> However, his cold-blood rational terrorist act has also brought a typical condemnation from Islamic organizations in the United States practicing pure *Da'wah*, to deceive and to mislead the ignorant naïve Americans:

"We condemn this cowardly attack in the strongest terms possible and ask that the perpetrators be punished to the full extent of the law. No political or religious ideology could ever justify or excuse such indiscriminate violence . . ."<sup>8</sup>

Second, the capture of Bryant Neal "Ibrahim" Vinas, a convert to Islam from North Carolina in late July 2009 of terrorist act. It has brought Nayyar Imam, the leader of the Islamic Association of Long Island to declare:

"We definitely condemn this kind of action and if anyone in the mosque knew about this they would have been the first one to report it to the authorities . . . the Muslims are Americans too and they are concerned about American security and American safety just as much as everyone else."

However, Vinas picked up his jihadist ideas from the mosque where Nayyar leads.<sup>9</sup> The question is what he teaches inside the mosque, and not what he declares to Western consumption as a *Da'wah*.

Third, in late May 2009, four terrorists were arrested for plotting to blow up Bronx synagogues and bring down an airplane. They were fresh converts to Islam from among American minorities. Muslim organizations have immediately issued declarations of condemning the plot.<sup>10</sup> Fozia Khan, from the "American Muslim Women's Association" (AMWA) has reacted:

"We believe that violence has no place in our community and is in no way a part of the tenets of Islam . . . the people who commit these acts are misguided, ignorant, and unaware of Islam's ideology of peace and tolerance."

Salam al-Marayati, Director of the "Muslim Public Affairs Council" (MPAC), declared:

"We are outraged over the alleged plan . . . we are shocked and dismayed that four Muslims planned to bomb synagogues . . . we condemn any act of violence against any faith in the name of Islam."

These reactions are *Da'wah*, a diplomacy of deceit and the religious model of the Oriental Bazaar politics. We are acquainted with Jihad, characterizing the globalization of Islamic terrorism. However, the atrocious acts of Jihad, the most notorious of Muslim doctrine, should not mislead and disorient us. While we can win over all sorts of Jihad terrorism, after defining, focusing, and fighting them, *Da'wah* is the secretive lethal enemy which we even are unaware of. It is the nonviolent stealth strategy of coercion; it is the concept of missionary activity to proselytize. It is the propagation to approach the infidels in moderate, tender graceful ways; and it is the legitimization basis to invite all human beings to believe in Islam as the supreme religion:

"Call them in the way of Allah, with wisdom and words of good advice; and reason with them in the best way possible. Allah surely knows who strays from his path and knows those who are guided in the right way."<sup>11</sup>

From this perspective, *Da'wah* can work as an active, dynamic, and missionary force, or it is not *Da'wah*. The Muslims have to invite, call, reason with, and exhort all those who are not Muslims with the objective of going in the way of Allah, submitting to his will, and let them know about his perfect religion and its mission to mankind and the world.<sup>12</sup> Muslim exegetes and propagators delineate two purposes of *Da'wah*: for the Muslims, to come back to the religion by keeping all the *Sharī'ah*'s commandments, to be good and devoted Muslims; and to the non-Muslims, to promote Islam, to encourage them to join the ranks of Islam as the chosen Allah's religion. They have to deliver the message of Islam in its totality to others who are not acquainted with it, and to aid them to embrace Islam.

The means to achieve these purposes within the Islamic community is by the establishment of Muslim religious and educational institutions, the mosque (*Masjid*) and the school (*Madrassah*). It is carried out by eloquent scholars and *Imāms*, through sophisticated propaganda of incitement and hatred to the other. As for the non-Muslims, it is

delivered as if you can find in Islam all the attributes of modern societies: civil freedoms, human rights, best democracy and liberalism, and contention that science, technology, and modernism are inimical to Islamic teachings and rather supportive of them.

Tell them: "nothing can befall on us except what Allah decrees. Our protector is he, and in Allah should the faithful place their trust. Say: are you waiting for one of two good things for us (victory or martyrdom) . . . ?"<sup>13</sup>

"Allah invites you to mansions of peace, and guides whosoever he will to the straight path (*Sirāt al-Mustaqīm*). They are people of paradise where they abide forever."<sup>14</sup>

From the early days of Islam, *Da'wah* was used extensively to denote the mission of Muhammad to the believers: to follow him and to believe in Allah's *Tawhīd*. By that, the words *Da'wah*, *Sunnah*, *Shari'ah*, *Dīn* are exchangeable and replaceable by one another. That is, *Da'wah* represents the real Islam in its full context, and a clear message to the world concerning Islamic intentions. One can find on many internet Islamic sites with huge passages and detailed instructions how to approach the infidels in deceit; about the character of Islam; proofs that Islam is the only true religion; the advantages of Islam to all mankind; how to convert to Islam; civil rights and human freedoms; Islam and terror.

From Islamic perspective, it is not only in order to convert people to Islam, but to liberate them from the dark slavery in which they live in by showing them the beauty of Islam. This is clearly echoed in the Muslim Brotherhood periodical, *al-Da'wah*, which indicates: the *Da'wah* is the genuine representative of the Islamic cultural and historical personality and identity, to recreate the Islamic true society, the *Ummah*. Only the *Da'wah* has the total cure to our sick collapsing societies.<sup>15</sup> *Da'wah* is used as the chief diplomatic operation of the Muslims to deceive, disorient, and confuse the infidels about the real objectives of Islam. Moreover, it helps to redirect and twist reality. The aims of the *Da'wah* are very clear: to summon all the peoples of the world to accept Islam as the only true religion and to help its world spread.

*Da'wah* is the political use to divert public opinion from the horrors of Jihad, to whitewash Islamic terrorism: one hand butchers and demolishes, and the other condemns and misleads. So it turns that after a terrorist Jihad act is executed, Muslim organizations and NGO's rush immediately up to deny any connection to Islam and to reassure that

Islam is a peaceful religion. Condemning and denying is only one aspect of *Da'wah*. There is the strategy aimed at subduing public opinion and by capitulating it to Islamic will. It is elaborated by Islamic practice in the United States, with the aim to propagate in all fields and sources to exhibit Islam as a religion of peace and compassion.

From an Islamic perspective, it is critically important to internalize that even if it costs the Muslim *Mujāhid's* life, killing and being killed is the utmost.<sup>16</sup> It definitely means antagonizing parents, brothers, and sisters.<sup>17</sup> Although Barry Rubin refers to "what Marxism was to Communism, and fascism to Nazism, Jihadism is to Islamism,"<sup>18</sup> a deep acquaintance with Islam should put *Da'wah* as the main component of Islamic strategy, above Jihad. *Da'wah* means a cultural stealth strategy of deception which we even are unaware of. In its final stage, it is aimed at toppling the democratic liberal regimes by infiltrating its society's fabrics and destroying them from within.

While the operations of Jihad and *Da'wah* are carried out by different perpetrators and means, they are all part and parcel of the objective to resurrect the Islamic caliphate as Allah's kingdom on earth. This objective is compulsory on Muslims, and verifies the dictum of the Qur'an that the opponents of Islam will convert or become its supporters.<sup>19</sup> Ibn Khaldun (d. 1406) clearly articulates this division: because of the universalism of the Muslim mission, it becomes a religious duty to convert everybody to Islam or to bring them under Islamic rule, either by persuasion (*Da'wah*) or by force.<sup>20</sup> S. K. Malik elaborates this interaction between Jihad and *Da'wah*:

"... our main objective is the opponent's heart or soul, and our main weapon of offence against this objective is the strength of our own souls ... (These) are not only a means, but the end itself ... It can be instilled only if the opponent's faith and belief systems are destroyed."<sup>21</sup>

This combination has become a pattern, a fascinated strategy, as one arm terrorize and intimidate and the other deceives and misleads, and by that sow confusion and disorientation among the infidels.

### What Are the Religious Sources of the *Da'wah*?

- (a) **Allah is the best deceiver.** According to Islamic scripture, Allah himself deceives and misleads the infidels, being the "best plotter." The Arabic word "*Makara*" means to deceive, to scheme, to plan. Other dictionaries define *Mākir*, as "sly," "cunning." Any Arabic dictionary will define it with *Khad'ah*, which means deceit. It also means to trick and to deceive. *Mākir* is one who devises a secret plot against someone else.



In all cases *Makara* has the sense of defeating the one you have tricked. That is why Allah is called *Khayr al-Mākirīn*, the most deceitful:

“And they deceived, and Allah deceived (against them): and Allah is the best of deceivers (*wa-Makarû, wa-Makara Allāhu, wa-Allāhu Khayru al-Mākirīn*).”<sup>22</sup>

“When the infidels devised plots and Allah too had arranged a plot; and Allāh is the best of plotters (*Wa-Itha Yamkuru bika Allathina Kafarû, wa-Yamkuru Allāhu wa-Allāhu Khayru al-Mākirīn*).”<sup>23</sup>

Say: “Allah is quicker to trick . . . *Qul: Allahu Asra’u Makaran . . .* The hypocrites strive to deceive Allah, and He deceives them . . . *Inna al-Munāfiqīn Yukhādī’ūna Allāha, wa-Hūwa Khādī’ūhum*.”<sup>24</sup>

This is the supreme example for the Muslim believers to follow. If Allah deceives the infidels, they have all political legitimacy and the religious justification to mislead, deceive, disorient, and cheat the infidels wherever and whenever they are. *Da’wah* has become an essential and critical part of the Islamic war of consciousness against the *Kuffār* by destroying them from within: “when deception (*Khad’ah*) advances Islam, it is not a sin.”<sup>25</sup> Muhammad gave the best example by Khudaybiyah Agreement in year 628. The agreement had suspended the war for ten years, but he broke it after twenty-two months and conquered Mecca by deceit. This behavior has become a code-word for Arabs and Muslims and taught them how to deal with the *Kuffār*.<sup>26</sup>

Moreover, Allah himself prevents the *Kuffār* from accepting the truth, and causes them to err and to sin.<sup>27</sup> Allah will never grant the *Kuffār* a way to triumph over believers.<sup>28</sup> He condemns infidels to Hell based on their infidelity, while believers are rewarded with the finest earthly pleasures in the hereafter, including never-ending sex and wine. There are also debates that analyze the confirmation of deceiving plots by referring to “Allah is the best of plotters.”<sup>29</sup> During the Second Gulf War, the Iraqi Information Minister justified his false reports of Iraqi victories by quoting 3:54, that “Allah is the best of deceivers.”

It is not surprising that al-Qaeda expends so much energy on non-Jihad activity, as introduced by Bin Laden. The concept has been part of Islamic ideology since the creation of the Muslim Brotherhood in 1928, and it took an elevation with Hassan al Banna’s two important students: Sayyid Qutb; and Abu al-A’la al-Mawdudi: In Jihad in the way of Allah, active combat is not always the role on the battlefield. While only some thousands fight in the front line there are behind

them millions engaged in various tasks to bring the Islamic success. In his book *Knights under the Prophet's Banner*, Ayman al-Zawahiri stated: Jihad movement must dedicate one of its wings to work with the masses, preach, and provide services for Jihad.

In an al-Qaeda communiqué, *Between Islam and infidelity*, published on December 21, 2006, al-Zawahiri directed students, missionaries, and professionals to conduct specific *Da'wah* tasks, such as making mosques, universities, colleges, and high schools centers for Jihad support: converting, facilitating recruitment and fundraising, and spreading Islamic propaganda and ideology. However, the Islamic Caliphate State, as we will see, is much more effective and successful in the strategy of *Da'wah*, using the social media to recruit and to mobilize to its ranks.

- (b) **The religious permission to use *Taqīyah*.**<sup>30</sup> *Taqīyah* refers to the practice of concealing your religion, opinions, and other beliefs. It comes from the verb *Ittaqu*; literally it means dissimulation, concealing one's own beliefs and religious values, convictions, and opinions. The Qur'an approves deception as a way to conquer infidels whenever Islamic military power cannot achieve victory, or when one has to guard himself from the surrounding: "Let believers not take infidels for friends and allies . . . unless you guard yourselves against them, taking precautions:"<sup>31</sup> circumstances that compel a Muslim to tell lies "while his heart is at rest on account of faith."<sup>32</sup>

According to Muslim exegetes, the concept of *Taqīyah* is an integral part of Islam. Sami Mukareem states that *Taqīyah* is of fundamental importance in Islam. Nearly every Islamic sect has agreed to it and practices it; it is the mainstream of Islam, and precisely those few sects that do not practice it are aberrant, diverging from the mainstream.<sup>33</sup> Mukareem quotes from the most prominent exegetes who agree that *Taqīyah* is not just limited to preserving one's faith, but act as a diplomacy of deceit. Muslims have the permission to display friendliness, while holding onto their faith. He concludes: "There is no major difference between what Tabari, Ibn Kathir, Baydawi, and al-Jilalayn all say in regards to *Taqīyah*."<sup>34</sup>

Actually, it means that Muslims are allowed to freely deny any part of the Islamic faith, a permission to renounce Islam or even to twist its real meanings if the result means to deceive the *Kuffār* and help to promote Islamic interests. Muslims are permitted to behave like infidels, even worship other gods, and this does not lead to infidelity, as the tongue is permitted to utter anything as long as the heart is with Islam, meaning the believer is comfortable with the faith.<sup>35</sup> For al-Razi, it is permissible to speak words of unbelief when *Taqīyah* is mandatory, until the Day of Judgment.<sup>36</sup>

*Taqīyah* was formed within the context of culture of Arab tribalism, expansionary warfare, Bedouin raiding, and inter-tribal conflicts. It is one of the salient traits of Arab society and inherently connected to honor and shame. Such has been the historical usage of *Taqīyah* among *Shiʿi* communities. It has allowed them to dissemble their religious affiliation in front of the Sunnis. However, Islamic history demonstrates that *Taqīyah* is not limited to the Shiʿites or other persecuted minorities by the Muslims, but its practice is very prevalent in Islamic Sunni politics.<sup>37</sup>

Tabarī explains verse 3:28 as follows: If you [Muslims] are under the infidels' authority, fearing for yourselves, behave loyally to them with your tongue while harboring inner animosity for them. Muslims can behave like infidels even by bowing and worshiping idols and crosses, offering false testimony, and exposing the weaknesses of the Muslims to the infidels.<sup>38</sup> For Ibn Kathir, believers, who in some areas or times fear for their safety from the infidels, are allowed to show friendship outwardly, but never inwardly. "We smile in the face of some people although our hearts curse them; religious deception is allowed until the Day of Resurrection . . . A Muslim may show patronage to unbelievers through words, but not in hearts."<sup>39</sup>

The study of *Taqīyah* is crucial to an understanding of Islamic political culture. It is most frequently used by Muslim propagators and Western apologists, intentionally making misleading public statements in order to conceal the true character of Islam. Contemporary Sunni use of deceiving and misleading the infidels. It is a policy whereby a Muslim may lie or deceive critical truths if it promotes the spreading of Islam. Practically it is employed in fending off and neutralizing any criticism of Islam or Muslims' behavior. This is the diplomacy of deceit of the infidels. Falsehoods told to prevent the denigration of Islam or to promote the cause of Islam, including lying under oath in testimony before a court, even swearing an oath of allegiance in foreign Parliaments. Everything is legitimate in order to deceive the infidels. Muslims are even permitted to deny or denounce their own faith if it protects or furthers the interests of Islam, so long as they remain faithful to Islam in their heart.

- (c) ***Kitmān* as lying by telling part of the truth.** *Kitmān* is defined as "mental reservation," by telling only part of the truth and justifying the omission of the rest.<sup>40</sup> Muslims are allowed to freely deny any part of the Islamic faith if it influences the *Kuffār* that it is peaceful and compassionate, and help to promote the Islamic cause. This means that Muslims can swear allegiance to the US constitution or the Israeli Knesset without binding to it, since the inner belief of Islam is uppermost.

When a Muslim maintains that Jihad means “a spiritual struggle” (*al-Jihād al-Akbar*), he misleads and deceives his audience. He knows that as long as there are infidels in the world there is only the “Lesser Jihad” (*al-Jihād al-Asghar*).<sup>41</sup> When Muslims claims that Jihad is the root name of the verb “to struggle,” to “exhort efforts,” they strictly do not tell the truth, as Jihad is from the Arabic third conjugation. While *Juhd* is the root of *j.h.d.* in the first conjugation, *Jihād* and *Mujāhadah* are the root of *jā.ha.da.* and it means war for the sake of Islam. To understand this, if one takes *j.h.d.* in the eighth conjugation, it is *Ijtihād*, and it means innovation.

*Kitmān* is a diplomacy of deceit, a multi-faceted highly sophisticated propaganda of how to deceive and mislead the *Kuffār*, until the entire universe comes under Islamic rule.<sup>42</sup> In Muslim legal theory, the normal relations between Muslim and non-Muslim territories are not peaceful, but warlike.<sup>43</sup> This is according to the verse, there must be benefit (*Maslahah*) in making a truce with the enemy other than the status quo.<sup>44</sup> It encompasses a large spectrum of behaviors that serve to further the vested interests of Islam. War is deceit. Muhammad permitted lying in three situations: to reconcile two or more quarreling Muslim parties; to placate one’s wife; and in war. Muslim exegetes claim that all four schools of jurisprudence (*Madhāhib*) agree that deception during warfare is legitimate. They emphasize that the duty of Muslims is to dupe and con the infidels. The most complete and perfect war waged is a war of deception, not confrontation, as one can attain victory through treachery without harm.<sup>45</sup>

Where is the problem? The crucial difference in Islam is that war against the infidels is perpetual forever, until “all religions belong to Allah.”<sup>46</sup> Muslims must “Fight them until persecution is no more, and religion is for Allah alone.”<sup>47</sup> War means Jihad to overpower all other religions: “It is he who sent his messenger with the guidance and the true faith, in order to make it superior of other religions.”<sup>48</sup> Hence jurists agreed that open-ended truces are illegitimate if Muslims have the strength to renew the war against non-Muslims. Muslim leaders must abrogate treaties if it is advantageous for Islam.<sup>49</sup> Traditionally, Muslim rulers held to a commitment to launch a Jihad at least once every year. This ritual is most noted with the Ottoman sultans, who spent half their lives in the field.<sup>50</sup> The prerequisite for peace or reconciliation are Islam’s interests. This is made clear in an authoritative Sunni legal text, *Umdat al-Sālik*, “There must be some benefit [*Maslahah*] served in making a truce other than the status quo: So do not be fainthearted and call for peace if you are the uppermost.”<sup>51</sup>

- (d) **Lies and cheating are permitted.** Muslims are allowed to lie for Islam's sake, if it brings Islamic success.

"Narrated Um Kulthum that she heard Allah's Apostle saying, 'He who makes peace between the people by inventing good information or saying good things, is not a liar.'"<sup>52</sup>

Narrated Ali: "Whenever I tell you a narration from Allah's Apostle, by Allah, I would rather fall down from the sky than ascribe a false statement to him. But if I tell you something between you and me it might be indeed a trick."<sup>53</sup>

Ali said: "when I say something unrelated to Muhammad, it might be a lie, so that I deceive the Muslims' enemies . . . kill the apostates wherever you find them . . ."<sup>54</sup>

Narrated Zahdam: Allah's Apostle said: "if I take an oath and later I see a better solution than that, I act on the later and gave the expiation of that oath."<sup>55</sup>

"Abu Huraira reported that Allah's Messenger said, 'If one hides (the sins of) a Muslim, Allah will hide (his sins) in this world and the Hereafter.'"<sup>56</sup>

According to the *Shari'ah*, deception is not only permitted, in certain situations it is obligatory. Muslim exegetes have decreed that believers are obligated to lie in order to preserve themselves in hostile surrounding. This is based on Qur'anic verses forbidding Muslims from being instrumental in their own deaths.<sup>57</sup> While the Qur'an is against believers deceiving other believers, for "surely Allah guides not him who is prodigal and a liar," deception directed at infidels is commanded.<sup>58</sup> Moreover, Muslims are allowed to lie for Islam's sake, if it brings Islamic success and territorial expansion. Lies are sin, except they are told for the welfare of the Muslims. "A Muslim who swears a false oath by the god of another religion is not obliged to fulfil that promise because he cannot be bound by a faith he does not hold."<sup>59</sup> Sheikh Ahmad Ibn al-Tabarani also clarifies: "Lies are sin, except they are told for the welfare of the Muslims."<sup>60</sup>

Contrary to the Christian tradition of Martyrs and the Jewish tradition of *Kiddush Hashem*, the code-word for this approach is hatred, a deep hostility towards the infidels that motivates the entire Islamic processes as a doctrine,<sup>61</sup> until all believe in Allah alone.<sup>62</sup> Speaking is a means to achieve objectives. If a praiseworthy aim is attainable, it is

possible to achieve such an aim by lying. It is religiously precautionary to employ words that give a misleading impression, and to lie for attaining the goal. The religious permission to renounce Islam or to twist its real meanings in order to negotiate with the enemy falsely or to enable the *Da'wah* succeeds among the infidels, leads Muslims to lie, deceive, flatter, and do anything needed to promote Islam so as to win over the infidels. It is best explained by David Pryce-Jones:

“Lying and cheating in the Arab world is not really a moral matter but a method of safeguarding honor and status, avoiding shame, and at all times exploiting possibilities, and converting shame into honor. If honor so demands, lies and cheating may become absolute imperatives.”<sup>63</sup>

- (e) ***Tawriyah*: cheating by omission.** It is a doctrine that allows lying to the other by swearing to Allah (*Wallāhi*), or by hinting and signaling by hands, or by saying one thing and but meaning another one. Muslims need *Tawriyah* in order to “save them from lying,” and thus sinning.<sup>64</sup> *Tawriyah* means “concealment, dissemblance, hiding, double entendre.” There is a consensus among Muslim scholars that *Tawriyah* does not constitute lying. Muslims are permitted to lie freely to promote Islamic interests, *Tawriyah* refers to in the Qur’an in the context of hiding or concealing something.<sup>65</sup> Hence, when a speaker says something that means one thing to the listener, he means something else. It is told that when Ibn Ḥanbal was holding class, someone came and asked for one of the students. Although the student was attending, Ibn Ḥanbal reacted, “He’s not here, what would he be doing here?” pointing at his hand, as if to say “he’s not in my hand.”<sup>66</sup>

Modern Muslim authorities also justify the use of *Tawriyah*. On *Islam Web*, which issues *Fatawā* (religious edicts), a girl asked that her father has explicitly told her that, whenever the phone rings, she is to answer by saying, “He’s not here.” The *Fatwah* was: she is free to lie, but when she says, “He’s not here,” she must mean that he is not in the same room, or not directly in front of her.<sup>67</sup> Sheikh Muhammad Salih al-Munajjid refers to the situation where infidels are concerned: “*Tawriyah* is permissible if it is necessary to serve the *Sharī’ah* interest, and it does not lead to an injustice to the Muslims.” For example, because it is a great sin for Muslims to acknowledge Christmas, Muslims are advised to tell Christians “I wish you all the best.” It means in fact: “I wish you the best of Islam, to become a Muslim.”<sup>68</sup>

The conclusion is clear: through *Tawriyah*, Muslims are given total justification and religious permission to lie, cheat, and mislead—whether

at high-level diplomatic meetings or signing of peace-treaties; when using *Da'wah* propagation; or in debates, public or personal. Muslim propagandists in the West use every means and devise to mislead and deceive their Western ignorant audience: "It is agreed by Islamic teaching that every Muslim has the right to interpret his faith accordingly." However, this is a mere lie, as it is totally against the Islamic doctrine: Ibn 'Abbas said that the Prophet said, "Whoever explains the Qur'an with his opinion or with what he has no knowledge of, then let him assume his seat in the Hell of Fire."<sup>69</sup> It was also narrated from him that the Messenger of Allah said: "Whoever denies a verse of the Qur'an, it is permissible to strike his neck . . ."<sup>70</sup> "Indeed in the Messenger of Allah you have a good example to follow for him who hopes for Allah and the Last Day."<sup>71</sup>

Sheikh Yasser al-Burhami, an important figure in Egypt's Salafi movement, proves the issue of *Da'wah* as a diplomacy of deceit. All notions of peace with the infidels are based on circumstance. When Muslims are weak, they should behave peacefully with the infidels; when they become strong, they should join Jihad and kill the infidels. It is according to the Arab saying: "*Bûs Yad 'Adûwak Idha Cāna Aqua Minnak; Wa-Qtaa' Yado Lamma Takûn Aqua Minho*: Kiss the hand of your enemy when he is stronger than you; and cut his hand when you become stronger." Burhami points out that Muslims may make temporary peace with infidels, when circumstance calls for it.

When Muhammad was weak and outnumbered in his early Mecca period, he preached peace and made pacts with infidels; when he became strong in the Medina period, he preached war and fought the infidels.

"The example of the Jews of Medina represent a paradigm laid by Muhammad that shows how Muslims should deal with infidels . . . In many infidel countries, such as occupied Palestine, we instruct Muslims to do just the same. Today in Gaza, we do not tell Muslims to launch rockets everyday and so destroy the country, but we tell them Refrain from action and respect the truce. When the Prophet first arrived in Medina, he made conciliation with the Jews, conciliation without *Jizyah* . . . after a while, when he became stronger he destroyed them."<sup>72</sup>

So, Muslims should show tolerance or behave savagely, according to circumstances. Here are verses that Muslim Propagators falsely deceive the infidels, as is Islam is tolerant, compassionate, and peace-loving.

*Sûrat al-Mā'idah, 5:32*

This is one of the most important verse, as it is quoted by so many in the free world, and by Muslim apologists and propagators. The strategy



is to quote only a fragment of a verse, or to twist its meaning, while by purpose neglecting to mention the rest of the verse mandate ruthless violence.

“If anyone slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if any one saved a life it would be as if he saved the life of the whole.”

However, the full verse is:

“[Because of Cain killing Abel], That is why we decreed for the Children of Israel that whosoever kills a human being except for murder or for spreading corruption in the land it shall be killing all humanity. And whosoever saves a life saves the entire human. Our apostle brought clear proofs to them, but even after that most of them committed excesses in the land.”

One of the last misuse of this verse as a diplomacy of deceit was the White House Summit on Countering Violent Extremists, on February 18, 2015. Imam Abdisalam Adam of the Islamic Civil Society of America said that

“‘Mosques serve as beacon of hope,’ and they ‘provide moral compass for the Muslim community in navigating life . . . The peace, safety, and security of the US are of fundamental importance to the Muslim American community, and we oppose any form or shape of violent extremism that threatens peaceful coexistence . . . We believe in the right of all people to live in peace and security . . . Muslim imams have condemned and continue to denounce anyone who tries to use the religion of Islam to support terrorism.’”

He has quoted verse 5:32, as to prove Islam is a religion of peace.<sup>73</sup> President Obama used this passage in his Cairo Speech as do many apologists for Islam.<sup>74</sup> What is actually presented by apologists is a distorted, out-of-context and misleading paraphrasing of the verse. The phrase “if any one saved a life it would be as if he saved the life of the whole” is taken from the Jewish *Mishnah, Sanhedrin*, 4:5. Hence, this commandment is not incumbent upon Muslims, but on Jews. And the reference to “our messengers” is the Jewish prophets coming to the Jews with “clear proofs” which the Jews ignored, and filled the land with excess. This verse is written in past tense and does not apply to Muslims but to “the Children of Israel,” who, according to Islam itself, received the scriptures earlier.

In fact, this passage mentioned in the Qur'an is not a prohibition on Muslims to kill anyone, but explicitly not to kill fellow Muslims. Ibn Kathir explains this verse: he who kills a believing soul intentionally, Allah makes the Fire of Hell his abode. He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people. He explains the meaning of "mischief:" Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. This commentary also appears in *Tafsir al-Jalalayn*. Moreover, Muhammad himself said the life of a non-Muslim is not sacred:

Narrated Anas bin Malik: "Allah's Apostle said, 'I have been ordered to fight the people till they say: None has the right to be worshipped but Allah. And if they say so, pray our prayers, face our *Qiblah* and slaughter as we slaughter, then their blood and property will be sacred.'"<sup>75</sup>

"Narrated Maimun ibn Siyah that he asked Anas bin Malik, 'What makes the life and property of a person sacred?' He replied, 'Whoever says, none has the right to be worshipped but Allah . . . then he is a Muslim.'"<sup>76</sup>

Furthermore, Muhammad also gave the *Fatwah* that a Muslim cannot be killed for killing a non-Muslim.<sup>77</sup> However, most important, the problem emerges in its fullest expression in the following verse (5:33), which is tightly connected, reveals the issue clearly: The price to pay for the "mischief" (*Fasād*) done is death:

"The punishment for those who wage war against Allah and his prophet and perpetrate disorder in the land is to kill and hang them or have a hand on one side and a foot on the other cut off. Or banish them of the land. Such is their disgrace in the world, and in the hereafter their doom shall be dreadful, except for those who repent before you apprehend them. Allah is forgiving and merciful."

### *Sûrat al-Baqarah, 2:256*

"There is no compulsion in religion. Truly the right way has become clearly distinct from error; therefore, whosoever disbelieves in Satan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off."

Probably no verse is more frequently cited by contemporary Muslims preachers and propagators as if to show the mild and compassionate

face of Islam than this verse. For Sheikh Abdur Rahman, the chief justice of Pakistan, this verse is one of the most important, containing a charter of freedom of conscience unparalleled in the religious annals of mankind. Hence, the fallacy that Islam imposes on the non-Muslim the choice between conversion and the sword is disproved by Qur'anic injunctions.<sup>78</sup>

However, is it "Let there be no compulsion in religion?" This verse was given in year 624 at the beginning of Muhammad's career stay at Medina, when he needed Jewish-Christian support to organize his community (*Muhājirūn*) and to expand his new supporters (*Anṣār*). This is the political background of the verse. Now, according to Muslim exegetes, there are the following explanations to the cause of this revelation. According to Ibn Kathir, the verse has to do with the expulsion of the Jewish tribe of Banu al-Nadir, after Bader war in 624, and it has nothing to do with tolerance toward the other. The women of *Anṣār* used to make a vow to convert their sons to Judaism if they lived. When the tribe of Banu al-Nadir was expelled from Medina, some children of *Anṣār* were among them, so their parents could not abandon them; hence Allah revealed: "There is no compulsion in religion . . ." <sup>79</sup>

Ibn Kathir continues: Allah says: "There is no compulsion in religion," meaning: do not force anyone to embrace Islam, because it is clear and its proofs and evidences are manifest. Whoever Allah guides and opens his heart to Islam has indeed embraced it with clear evidence. Whoever Allah misguides blinds his heart and has set a seal on his hearing and a covering on his eyes cannot embrace Islam by force. Therefore, all people of the world should be called to Islam. If anyone of them refuses to do so, or refuses to pay the *Jizyah*, they should be fought till they are killed.<sup>80</sup>

Ibn Ishaq narrated what Ibn Abbas said: it was revealed with regard to a man from the tribe of Banu Salim whose two sons converted to Christianity but he was himself a Muslim. He told the Prophet: "Shall I force them to embrace Islam as they insist on Christianity?" hence Allah revealed this verse. But, it is abrogated by the verses of fighting, in *Sūwaral-Taubah* (9:73, 123) and *al-Fath* (48:16).<sup>81</sup> Nahhas, with the authority of Ibn 'Abbas, said: "scholars differed concerning 2:256." Some said it has been abrogated by *Sūrah* 9:73, for the Prophet compelled the Arabs to embrace Islam and fought those that had no alternative but to surrender to Islam. Other scholars said that it has not been abrogated concerning the People of the Book. It is only the infidels who are compelled to embrace Islam, and upon them 9:73 is applied.<sup>82</sup>

For Ibn al-Arabi, compelling people in the truth is a religious duty. The Prophet said: I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah. This *Hadith* is taken from the words of Allah in *Sûrah* 2:193. Allah sent Muhammad calling people to him, showing the way to the truth . . . until the evidence of Allah's truth became manifest . . . Allah ordered him to call the people by the sword. "This is the meaning of 2:256."<sup>83</sup>

Suyuti does not see 2:256 abrogated by 9:73, but a case of delaying or postponing the command to fight the infidels until the Muslims become strong. When they were weak, they were commanded to endure and be patient. The first verse that was revealed in the Qur'an about fighting in Medina is 2:190, until *Sûrat al-Taubah*, 9, was revealed, and it was cancelled by *Sûrah* 9:5.<sup>84</sup> This view support exactly the attitude presented here: in Mecca Muhammad was weak with few followers, and he could not resist his enemies; from here the mild pronouncements concerning fighting his rivals. However, in Medina Muhammad became strong, and the order of *Sûrah* 9:73, along with verses 5, 29, and 123 to fight in Jihad war all the infidels and the hypocrites was performed.<sup>85</sup> *Sûrat al-Baqarah*, 2:256 was abrogated. But even if it was delayed to the time when Muhammad became strong, when *Sûrat al-Taubah*, 9, was revealed in 631, Muhammad had already become the strongest in Arabia. The result is the same: the infidels should embrace Islam or face death. The only one way for infidels to be spared from being slain—they repent and become Muslims.<sup>86</sup>

There are also proof from the *Hadith* and the *Sîrah*. al-Mughirah bin Shu'ban had testified: ". . . We all entered the religion of Islam either out of conviction or by coercion . . ."<sup>87</sup> As Islam was spread by the sword, people were made to submit to Islam unwillingly: "It was by your swords that those who were not yet converted came to obey this religion."<sup>88</sup> In Muhammad's presence, Thabit b. Qays said that "We are the Helpers of Allah and the viziers of his Messenger, and we fight people and force them until they believe in Allah alone."<sup>89</sup> Khalid summoned the people to become Muslims, and those who resisted were killed. He demanded them to testify that none has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah.<sup>90</sup>

Concluding the issue: one has to look at the context, to realize there is nothing compassionate and peace-loving in this verse when related to

its entirety. Moreover, it is highly important to understand the context and to realize the harsh reality by relating to the following verse (2:257):

“Allah is the guardian of those who believe. He brings them out of the darkness into the light, and as to those who disbelieve, their guardian is Satan who takes them out of the light into the darkness. They are the inmates of the Fire, where they shall abide forever.”

Now it is fully understood. All people of the world should be called to Islam. If anyone of them refuses to do so, or refuses to pay the *Jizyah*, they should be fought till they are killed.<sup>91</sup>

*Sûrat al-Mumtāhanah*, 60:8

“Allah does not forbid you from being kind and acting justly toward those who did not fight over faith with you, nor expelled you from your homes. Allah indeed loves those who are just.”

This innocent verse is stipulated by the next verse (60:9), which is not quoted:

“He only forbids you from making friends with those who fought over faith with you from your homes, and aided in your exile. Whoever makes friends with them is a transgressor.”

Islamist propagators<sup>92</sup> also bring four narrations from the *Hadith*, in which Muhammad forbade killing of women and children.<sup>93</sup> However, according to Tirmidhi, the main reason of sparing the life of women and children is to take them captives, to convert the children to Islam and make the women produce children and concubines.<sup>94</sup> The most important aspect is how Muslim propagators purify the horrific manifestations of Jihad. Again and again they insist that Jihad has nothing to do terrorism, homicide bombings, and butchering, by relating it to “sincere unselfish effort of the believer to accomplish the spiritual good, by full devotion to Allah”; or “insistence to follow Allah’s path humbly and in total devotion”; or “creating a just world for humanity through devotion in Allah.”<sup>95</sup>

The issue is not how the Muslim propagators introduce Jihad, but how Western governments yield to this approach. One example will suffice: President Obama’s counterterrorism advisor, John Brennan, is the first time in U.S. history to endorse Jihad as a noble pursuit and Islam as a peaceful religion. After him, the flood has opened. American governmental branches have created a Terror Lexicon, prohibiting the

use of terms such as “Jihad,” “Islamist,” “*Mujāhidīn*,” “Islamic terrorism,” and such. The related code-words are “*Harbiyun*” or “*Mukharribīn*.” This is strategically disastrous, to the U.S. interests in the Middle East, and will constitute a huge encouragement to all Islamic terrorist groups worldwide.<sup>96</sup> George Orwell’s 1984 is here, in large size.

*Sûrat al-Kāfirûn*, 109:1–6

Say: “O infidels (*Kāfirûn*)! I do not serve that which you serve, nor do you serve him whom I serve: nor am I going to serve that which you serve, nor are you going to serve him whom I serve: You shall have your religion and I shall have my religion.”

This *Sûrah* was revealed in Mecca when Muhammad was weak and his followers were very few. Talking to the Meccans, he wished to denote the difference between what he preached and the Meccans’ belief. This has nothing to do at all with tolerance. Muslim exegetes declare that the Meccans opposed Muhammad, when he proclaimed that their fathers who died in unbelief are lost in hellfire. Muhammad slandered their fathers, criticized their religions, and blasphemed their gods. It advocates the opposite of what is claimed by Muslim propagators. This Surah is not a proclamation on religious tolerance and freedom or a recognition of religious pluralism. In fact, it expresses Islam’s hatred of other beliefs, being clearly “us versus them” mentality. This is exactly how the *Sûrah* is understood by mainstream Islam and the majority of its classical and contemporary scholars. Moreover, even the name of the *Sûrah* reveals its essence: there is no tolerance, there is no pluralism, and there is no accepting of the other, at all circumstances.<sup>97</sup>

*Sûrat al-Baqarah*, 2:62

“Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.”

This verse is quoted by Muslim propagators in an effort to prove Islam is tolerant and inclusive of other faiths. After all, how much more tolerant can a faith be than to allow the followers of other faiths into its vision of Paradise? However, again this verse is misleading. What it really says is those Jews and Christians and Sabians, “whoever believes in Allah and the Last Day and does good” will have the reward of Paradise. There are

clear indications to this according to Qur'an verses: when Moses came with the *Taurat*, it was necessary to follow him; and when Jesus came with the *Injil*, it was necessary to leave the laws of Moses and follow him. Finally, when Muhammad came with the Qur'an, it became necessary to leave the teachings of Moses and Jesus and follow Islam alone.<sup>98</sup> The Qur'an clearly states that any religion other than Islam will not be accepted by Allah in the Hereafter.<sup>99</sup>

According to Ibn Kathir, after Allah described the condition and punishment of those who defy his commands, he stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. Whoever follows the unlettered Messenger shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past (10:62; 41:30). That is Allah does not accept any deed or work from anyone, unless it conforms to the religion of Muhammad, after Allah sent him as the last and final prophet.<sup>100</sup>

#### *Sûrat al-Nisâ', 4:128, 86, 175*

Muslim propagators quote this verse, to show that "a general theological principle of the Islamic tradition is that Muslims are to make peace instead of war . . . The Qur'an says, 'Peace is Better' (4:128)." They continue by declaring from 4:86 that "When you are greeted, respond with an equal or better greeting." Likewise, they claim, that the Qur'an praises the People of the Book for their good deeds and faith in Allah (4:175):

"As for those who believe in Allah and remain steadfast in their faith, Allah will enter them in His mercy and grace. He will lead them to the path of righteousness, the straight path."

However, in reality, verse 4:128 has nothing to do with peace between peoples or nations. 4:128 specifically addresses the relations between a man and wife:

"And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And avarice has been made to be present in the people's mind; and if you do good and guard, then surely Allah is aware of what you do."

Then what about verse 4:86? The following interpretations by the two best commentators of Islam enable us to understand the meaning



of this verse. For Ibn Kathir and al-Jalālayn, it is clear: the verse 4:86 pertains only to Muslims greeting each other, and all the non-Muslims, the infidels, are excluded.<sup>101</sup> In the *Hadīth* there is another perspective about the idea of a Muslim greeting even Jews and Christians:

Abu Huraira reported that Allah's Messenger had said: "Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it."<sup>102</sup>

As for verse 4:175, again, the authoritative Qur'an commentaries are important here. They explain that this verse has nothing to do with Jews and Christians, as "straight path" (*al-Ṣirāt al-Mustaqīm*) means the way of Islam, being part of Islam,<sup>103</sup> and in fact this verse admonishes Muslims to believe in Allah, and to hold fast to the Qur'an.<sup>104</sup> It is also mentioned in the *Hadīth* that shortly after the verses were recited to him, the Negus had secretly converted to Islam to him, and when later questioned about this by his subjects, he had actually lied to them about his conversion. Muhammad was advised of this and praised the Negus being a loyal Muslim.<sup>105</sup>

#### *Sūrat al-Anfāl*, 8:61

"But if the enemy inclines toward peace, do also incline toward peace, and trust in Allah, for he is the one that hears and knows."

This is another embarrassing and misleading assertion, as the previous verse, 8:60, explains the Islamic reality:

"Strike terror in the hearts of the enemy of Allah and your own, and others beside you not known to you but known to Allah."<sup>106</sup>

Now verse 61 is understood: "if they are inclined to peace," meaning if they accept the rule and superiority of Islam, and become subordinate to Islam, by conversion or subduing to Islam, then "make peace with them." Otherwise there is no peace with the infidels but only *Hudnah*, a ceasefire, an armistice. Only when the infidels come under Islamic rule, there will be peace. This fact is true in the local as much as the regional and the international realms. There are other alternatives of peace with Islam.

#### *Sūrat al-Kahf*, 18:29

Say: "the truth is from your Lord, so believe if you like, or do not believe if you will."

Yet, the verse continues as follows:

“We have prepared for the sinners a fire which will envelope them in their tents. If they ask for water, they will be helped to liquid like molten brass that would scald their mouths. How evil the drink and evil the resting place.”

This entire verse clearly explains Islam’s “tolerance” and “openness.” Moreover, today Arab and Muslims leaders say one thing to English-speaking audiences and something entirely different to their own people in Arabic. This double-speak is the most conspicuous example of Islamic dualism.

*Sûrat al-Ma'idāh, 5:51*

“O, you who believe! Do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.”

Though this verse is clearly stated, Muslim propagandists claim that there are various ways of interpreting it, as if it only advise Muslims not to take Jews and Christians as legal or spiritual advisers, or that it refers only to a specific tribe of people during a specific time of war. However, Muslim scholars, al-Jalalayn, Ibn Kathir, Abdallah Yusuf Ali, Muhammad Asad, say clearly: this verse refers to Jews and Christians, and Muslim believers are ordered not to befriend them, “because they are the enemies of Islam and its people, may Allah curse them. Allah then states that they are friends of each other and He gives a warning threat to those who do this, and if any among you befriends them, then surely he is one of them.”<sup>107</sup> Jews and Christians had gone astray,<sup>108</sup> and are among the worst of creatures and will abide in Hell.<sup>109</sup>

### **Statements and Pronouncements of Muslim Clerics and Leaders**

Abd al-Karim Fadlallah, a Lebanese Imam:

“When Columbus reached America, he encountered Arabic-speaking natives. The Indians were Arabs and America was ruled by Arabs. This is the reason why Columbus had two Arabs to interpret for him. By that, America belongs to the Arabs, and it is the ripe time to bring it back to its fold.”

Imam Issa Assiri, Saudi Arabian preacher:

“Muslims were already in America before Christopher Columbus ever sailed there. The truth is that Columbus knew about the ‘new world’ even before he set sail. He also knew that there were Muslims there . . . Columbus’ mission to America was all part of the Crusade war against Islam . . . The Muslims were there before Columbus and all the others.”<sup>110</sup>

Tayyip Erdugan, the President of Turkey:

“Americas were discovered by Muslims in the twelfth century. ‘Contacts between Latin America and Islam date back to the twelfth century . . . Muslim sailors arrived in America from 1178. Even Columbus mentioned the existence of a mosque on the Cuban coast.”<sup>111</sup>

Taj al-Din al-Hilali, the Australian Chief *Mufti*:

“Australia was firstly found out and inhabited by Muslim warriors from Afghanistan, and it is the time to bring it back to the Islamic fold.”

Omar Ahmad, CAIR:

“Islam is not in America to be equal to any other faith, but to become dominant. The Koran, the Muslim book of scripture, should be the highest authority in America, and Islam the only accepted religion on earth . . . ”<sup>112</sup>

Ibrahim Mudeiris, a Palestinian Hamas Sheikh of ‘Ijlin Mosque:

“We have ruled the world before, and by Allah, the day will come when we will rule the entire world again. The day will come when we will rule America. The day will come when we will rule Britain . . . America will be destroyed.”<sup>113</sup>

Sheikh Abu ‘Imran, leader of *Sharia4Belgium*:

“Mullah Omar destroyed all the Buddhist statues in Afghanistan and will soon destroy the pyramids and Sphinx in Egypt . . . Soon the flag of Islam will fly over Belgium and the rest of Europe. And one day soon, over the White House.”<sup>114</sup>

Sheik Ali Al-Faqir, a Palestinian Hamas Sheikh:

“All Islamic lands of *Dār al-Islām* from China to Andalusia that were occupied by the enemy will once again become Islamic. We proclaim that we will conquer Rome, like Constantinople was conquered once. We will rule the world, as has been said by the Prophet Muhammad.”<sup>115</sup>

Abu Bakr, an Australian Muslim cleric:

"I am telling you that my religion doesn't tolerate other religions. It doesn't tolerate. The only one law which needs to spread has to be Islam."<sup>116</sup>

Heidar Moslehi, Iranian Intelligence Minister:

"Recent events . . . show that the future of the world, including that of the United States and Europe, belongs to Islam . . . Islam wins even without Jihad."<sup>117</sup>

Anjem Choudary, British Muslim cleric:

"One day the flag of Islam will fly over the White House and the Big Ben. Islam will rule the world . . . it is its destiny."<sup>118</sup>

Shukri Abu Baker, Holy Land Foundation:

"I swear by Allah that war is deception . . . Deceive, camouflage, and pretend you are leaving while you're walking that way. Deceive your enemy."<sup>119</sup>

Mahmoud Ahmadi-Nejad, the former Iranian President:

". . . Islam will soon be the dominating force in the world . . . the world will be in the hands of Islam over the next few years."<sup>120</sup>

### **The Strategy of *Da'wah* as a Diplomacy of Deceit**

The Islamic missionary of *Da'wah* activity includes, according to documents and manuals issued by Islamic organizations,<sup>121</sup> a gentle preaching with reasonable ideas and argumentations to attract the people. How to perform it? Islamic facts should be taught in an elegant and beautiful language, and preachers must understand that quality is of greater importance than quantity. The call to Islam should be clear, eloquent, self-evident, and effective, and arguments should be presented in many ways and be replete with emotions and zeal, uniformity, and unity of purpose. Preachers should never be obstinate and antagonists and always have keen regard for the feelings of the listeners. They should develop friendship and win the trust and confidence of those inclined, be patient with them since it takes time, and let them make their own decision to accept or reject Islam.

*Da'wah* should be pursued at all various societal and educational levels. Meetings, seminars, and lectures are to be arranged in public facilities to which general public is invited, and pamphlets/newsletters on Islam will be distributed. Communication media is considered imperative for the preaching of Islam. This includes journalism, audio-visual aids, and sophisticated programs delivered on TV. Special attention is given to university campuses where Islamic propaganda is valued as effective and profitable. The other level of attention is the Afro-Americans community. Muslims should carry the message of Islam to these groups in the ghettos and in prisons, and those more susceptible to religious transformation: youth clubs, schools, and prisons. Islamic preachers should be trained to work with all these fields to succeed in the Islamic expansion in the West. *Da'wah* is the main means to carry out the Islamic message.

One can publish an Islamic manual for activists, Muslims, and their apologists to be published and disseminated by all channels of communications. The aim of *Da'wah* is pure propagation that Islam is a religion of peace, compassion, and it is compatible with all Western values and freedoms. The chief strategy in which Muslim propagators put their main efforts, with the assistance of Islamists in the academia, political experts, public opinion molders, and the media, is the mental-spiritual, aimed at changing the attitudes and values of public opinion, in order to facilitate the Islamic political-religious occupation of the world.

- (a) ***Da'wah* means Islamization of the political and public life.** The aim is to take advantage of Western ignorance about Islam; Western guilt remorse of its imperialist-colonialist past; and the devastating cancerous Western politically correct and appeasement approach, as to use deceit, and to drastically change its values, in order to keep the *Kuffār* confused and at odds with each other and at the same time to sow disarray and hostility among them.

This realm is so important that it clearly exposes the *Da'wah* strategy to participate in politics and public life; to get membership in every possible local and national framework and to become a candidate in political posts; and to promote favorable legislations for Islam and Muslim sympathizers. The most important is to implant the *Shari'ah* as the constitution and law of the state. If this is achieved, it means that Islam has won over, defeated, and in fact conquered the world.

The other strata are to actively engage in dialogues, discussions, and debates in the academia and the public with proactive attitudes to

instill the Islamic ideas. One of the most important areas is establishing as many NGO's and other organizations as possible, to work as interest and pressure groups. Muslim propagators have come to know the US political system and the importance of lobbying. Therefore, in the United States alone there are thousands of Muslim NGO's and other Islamic organizations, actively working to promote Islamic interests, either by directly penetrating the government and public fabrics, or by attacking those who show Islam's real face.

Muslim propagators see it as highly important to participate in all "Interfaith" meetings and congresses, by proclaiming mutual religious solidarity ("our God and your God is one." "We strive for the same world objectives and we share the same ambitions"); and sign documents that declare human collaboration and cooperation. They place advertisements in public areas and clubs and transportation vehicles with verses from the Qur'an and a toll-free telephone number as to learn more about Islam. They produce and pass out "*Da'wah* flyers" concentrating on Islamic propagation, and put brochures for distribution in libraries, schools, and public areas.

This arm gives the Muslim propagators a huge space to react and to denounce acts and pronouncements that "insult" Islam and Muslims, and yet promote the progress of Islam. They are highly successful in bringing to attention of the Christian guilt remorse and to instill that the Muslims' harsh reaction against them is justified and legitimate. There is the calculated campaign of *Da'wah* which is based on the foundations put by Edward Said's notorious book *Orientalism*:<sup>122</sup> to totally disqualify and delegitimize everything as null and void, to delete established history, and to omit proven sciences as untrue. This one-sided ethnocentric totality is one of the main of Arab-Islamic political culture, by differentiating the world between white (Muslims) and black (infidels, the rest of the world); between righteous (Muslims) and the wrong-doers (all the others). Therefore, Muslim activists propagate that Islam is the religion of the blacks and the poor. They are discriminated and oppressed while whites are the oppressors and the colonialists. Islam is for the blacks, Christianity is for the whites, and Jews are the world parasites who control the media and the economy and are the cause to all the world problems.

The Muslim Brotherhood takes a special importance in this civilizational Jihad of the free world. It is one of the most dangerous Islamic groups in the world today, as it takes part in global Islamist network that promotes an ideology of extremism and terrorism. It has an extensive

and well-financed network of educational, social, and cultural institutions which promote the idea of world Islamic dominance. According to its “*An explanatory Memorandum on the General Strategic Goal for the Group in North America*,”<sup>123</sup> written in 1991, its role is like a “Civilization-Jihad.” Muslims “must understand that their work in America is a kind of grand Jihad in eliminating and destroying Western civilization from within and sabotaging its miserable house.” The aim is to establish a “global Islamic state,” and to accomplish this, through mosques and Islamic centers. It engages in building social, political, and cultural organizations, with the aim of actively seeking to destroy America’s world power and to replace it with an Islamic power whose foreign policy will be based on Jihad.

The Muslim Brotherhood in Western Europe documents its extensive network. Yet little or nothing is done to monitor and restrict these organizations and their influence in growing Muslim communities. The presence of so many organizations and NGO’s explains the widespread demonstrations to what are perceived as “insults to Islam” and the violent activity to implement the *Shari’ah*. The Brotherhood has long served as a key financial node for different Islamist groups, and the intelligence officials say that it has expanded its financial network of holding companies and bank accounts in almost every European country.<sup>124</sup> With thousands of affiliated organizations in America, and perhaps millions around the world—well-organized, accepted as part of the academic community and by religious and political leaders, operating within democratic systems, financed by radical jihadists, and supported by many in the international community—the Muslim Brotherhood is a formidable threat.

On March 4, 2010, the British *Telegraph* revealed that the *Islamic Forum of Europe* (IFE), which has chapters across many countries and ties with the Pakistani *Jamāat-e-Islāmi* movement, has infiltrated Labor Party, holds sway over local government spending, and manipulate its electoral politics: Their goal is to mobilize the Muslims into an organized force to carry out *Da’wah*, *Hisbah* [enforcement of Islamic law], and *Jihad*. This will lead to *Iqamatul-Dīn* (the establishment of the religion) in Britain. Jim Fitzpatrick, the former British Environment Minister, said the IFE had become a secret party within Labor Party and other political parties. The party has been infiltrated by a fundamentalist Muslim group that wants to create an “Islamic social and political order” in Britain.<sup>125</sup>



- (b) ***Da'wah* means transforming the educational system.** The aim is to transform the educational system as the chief tool for spreading Islam. This is done at all levels of education by encouraging the establishment of exclusively Muslim educational system; by studying Islamic religious teachings and Arabic language. The intermediate result will be eating *Halal* foods and celebrating Islamic holidays. On internet sites,<sup>126</sup> there are "Working Tips for Imams and Community Leaders" of how to bring Islam to the heart of the infidels, mainly by changing the Christian and Jewish youth attitudes and perceptions and bring them to Islam.<sup>127</sup>

The academy and university campuses are critically important in Islamic strategy. Muslims have high presence inside the campus classes and outside it, on the public territories. They act to raise interest in Islam and its teachings by insisting to take at least one Islamic course as a general compulsory study and to learn the Qur'an. They "occupy" the departments of the Middle East, history, and political sciences. They act, with Saudi and Qatari money, to Establish "Centers for Islamic Studies" everywhere in the educational system and in public centers, with Muslim directors and Christian and Jewish Islamists. The aims is to channel Western mind that Islam is a monotheistic faith like Judaism and Christianity; and to deny Islam adversaries' publications that Islam is a religion of evil and war-mongering, as racist and Islamophobic.

In the campuses, Muslim students working as activists are highly salient in anti-Israeli and pro-Palestinian activity, but no less with anti-American policies, by insisting on slogans like antiimperialism, anticolonialism, racism, apartheid, and globalism. They delineate a clear dichotomy between the miserable situations of the third world people and the discrimination they are passing through. They denounce American interventionism and decry the wretchedness of the Muslims. They act to encourage the universities' management to let the students fast during Ramadan; to establish mosques and time for prayer; and to have a vacation during Islamic holidays.

In secondary and high schools, Muslim propagators actively insist that the pupil read one verse from the Qur'an every day in the morning. Of course, they are sure that it is taught by Islamist scholars able to cover up the violent verses, and to express its peaceful, spiritual, and religious aspects only. They make use of school newspaper and pupils gatherings to provide articles praising Islam; they donate books, pamphlets, and magazines on Islam, written by Muslims and Islam apologetics to school and public libraries, and take advantage

of every venue to promote Islam. They host Islamic exhibitions and meetings that introduce Islam as a peaceful tolerant religion. Moreover they insist that the pupils eat *Halāl* food, declaring they are ready to finance it.

Madeline Brooks analyzes America's educational system,<sup>128</sup> and reach frightening conclusions. The US educational system is blocked by political correctness. Saudi Arabia not only sow misinformation deliberately, but radically act to change the values and contents of the of the education system at the college and graduate level, even the military. It endows universities with billions of dollars to instill the Wahhabi ideology and its Islam version. Departments of Middle East studies and foreign policy are established and financed with Saudi money. Distorted information about Islamic doctrine is cultivated by the academic staff to generations of students and the media, and poison rational thinking. Whether it is textbooks, curriculum, classroom exercises, and teacher training, public education in America is under assault.

The horrific situation is observed in the schoolbooks, full of lies and distortions,<sup>129</sup> unprecedented even in the Nazi era, Islam and Islamic cultures are portrayed in favorable terms, while Western civilization and its Judeo-Christian traditions are deliberately disparaged, including the subversion its history and social studies curricula. *Taqīyah* the Islamic stealth Jihad, works effectively to materialize the Islamic imperative to dominate all nations of the world. For Newt Gingrich,

“Stealth Jihadis use political, cultural, societal, religious, intellectual tools; violent Jihadis use violence. But in fact they’re both engaged in Jihad and they’re both seeking to impose the same end state, which is to replace Western civilization with an imposition of Sharia.”<sup>130</sup>

Education becomes the main source of hatred that makes terrorism's production line viable: by the mother and family indoctrination; by the educational system socialization; and in the mosques that emphasize the glories of the past and constitute center of mobilization and recruitment. Hatred is the fuel that directs and motivates the massacres and lynchings so characterizing Islamic attitude. As said, 61% of the *Sharī'ah* are devoted to the *Kuffār*. They must be: killed; annihilated; tortured in Hellfire; beheaded; terrorized; enslaved, being vile animals and beasts, apes, and pigs, worst of all creatures. At the same time they accuse the other of being anti-Islam and “Islamophobe.” Yet, the main of the Qur'an are passages full of incitement and hatred, Jihad-killing and war mongering.

The Egyptian liberal intellectual Dr. 'Amr Ismā'il accuses that the main issue is Arab externalization of the guilt, irresponsibility, and inability to change their culture:

"Why can't the Arabs see things as the rest of the world? Why do we always feel that someone is conspiring against us, and that he is the cause of our problems, our cultural and economic backwardness? Why are we not able to criticize ourselves and see anyone outside as an enemy? Why do we talk by means of bullets, car bombs, and violence of suicide bombing? Why do we kill and slit throats in the name of Allah and at the same time protest angrily when others depict Muslims as terrorists? Why are we the only nation that still uses religion, Islam, and the name of Allah in everything? We kill in the name of Allah, we blow up people in the name of Allah, and we slaughter people in the name of Islam."<sup>131</sup>

Education is the main source of hatred and war mongering that makes terrorism's production line viable: by family indoctrination; by educational system socialization; and in the mosques that emphasize the glories of the past and constitute a center of mobilization and recruitment. Hatred is the fuel that directs and motivates the massacres and lynchings.

Mamoun Fandy, an Egyptian Intellectual:

"Only two things can stop Islamic extremism: issuing religious edicts [*Fatawā*] against the extremists by removing them from the fold of Islam, and the West ceasing to be naive about 'moderate Islamists . . .' the West's naiveté policy has become a virus . . . Hatred blinds the Muslims, and it must be eliminated."<sup>132</sup>

Since Muslims understand they cannot win over the free world and defeat it militarily, they use deceit and teaching, molding the minds and reshaping the behavior of the young, public opinion, and policy makers. By insinuating half-truth and untruth facts into the political, social, and educational agenda, they take over the mind of the people. Gilbert Sewall, of the American Textbook Council, asserts that Muslims have acquired such influence over the content of American history textbooks that the "Islam-related lessons . . . present an incomplete and confected view of Islam that misrepresents its foundations and challenges to international security . . ." Textbooks routinely doctor the meaning of jihad and other key Islamic doctrines, including that Muslim intolerance/military aggression, soft-pedaled or excised."<sup>133</sup>

Indeed, *Taqiyah* is of fundamental importance and the mainstream in Islam. All of Islam represent one continuous endeavor: controlling every aspect of life. Indeed, we are involved in a war for our very survival as a civilization. We must know who the enemy is, and to take whatever steps are necessary to prevent its ultimate eclipse.

- (c) ***Da'wah* means winning the communication media.** The media has become one of the most important tools of how to instill Islamic life in the American and European public, and to serve as a sophisticated weapon to change reality and to mold a desired one by mere lying and distorting the facts about Islam. The messages introduced in debates and conversation, according to the situation and the speakers: “your words are out-of-context”; “you do not understand Islam and its teachings”; “you do not know Arabic”; “it is a very personal interpretation”; “it is Islamophobic and racist”; “it is inaccurate interpretation of the Qur’an”; “it is an unreliable propaganda.”

The target is never to give up in discussions and debates and to never give in and to reiterate all the tiresome but effective slogans about Islam: “Let the entire world know that the terrorists have hijacked Islam”; “the terrorists do not represent Islam and its teachings, in fact their horrific acts prove exactly the opposite of Islamic doctrine”; “Islam is by no means a religion of peace”; “Islam totally denounces and forbids violence and killing, and therefore these terrorists are not Muslim and anti-Islam.”

Muslim propagators know that the TV is the most important instrument. Since it devotes a very limited time to each issue, and it wished to run a balanced discussion, trying to bring both sides’ opinion, the Muslim propagators act actively and effectively. They refute their adversary’s claims by pronouncing all slogans quoted above, and by heatedly arguing with him personally. Since the debate shifts to a mere controversy, with personal implications and with the fear deviation off the course, the debate is immediately stopped and the TV station goes to the next item, without proper dealing with the issue. Hence, not only the Islamic case received a legitimate side by the media, but also it won the debate. Islam has won again.

Moreover, Muslim propagators and terrorists extensively use the Internet and other social media means to publish and disseminate their propagation. The Internet, the most important information tool of the technological world, is operated with two objectives: first, as a means of Jihad, an outlet for intelligence, recruitment, operation, and execution of acts; second, as a means of socialization and indoctrination

of the Muslim communities internally, and altogether the *Da'wah* messages externally.

The media has become an important tool on how to instill Islam and Islamic life in the Free World's public. Attacking and subjugating the media, especially the TV, means molding and manipulating not only the "street" but the soul of democracy. *Da'wah* also means controlling and manipulating the sources of the news, and by producing plenty of publications and manipulating media outlets, to serve as a pure Islamic propaganda tool. The case of Al-Jazeera that belongs to Qatar and al-Arabia that belongs to Saudi Arabia are good examples.

Palestinian Media Watch published *Deception: Portraying the Peace Process*, which documents the hate-speech, hate-preach, and hate-teach through the communication media and the educational system, promoted by the Palestinian Authority. This is the most authoritative proof of the set of lies, distortions, perversions, and falsifications they promote against Israel. Never in history, including the Nazi era, was Orwell's 1984 presented so efficiently, much more than the original, much more than a human being can imagine. The book lists so many examples of atrocious deceits, fraud, deviousness, and mendacious acts related to Israel. It has been libeled as racist and dehumanized as an Apartheid state, while in reality it should be recognized as a model of equality, even compared to the Western states.

Despite their public pronouncements in English, the Palestinian leaders glorify terrorism and violence and publicly call for the elimination of Israel as a state and as a nation. They libel Israel and promote a culture of violence. Israel does not exist on the maps, and the Palestinian Authority television programs and the press refer to Israel territory as the Palestinian interior. Constant themes are negating and refuting Jewish identity (they all were perished through history and today they are all imposters); and the denial of any Jewish historic or religious connection to the Land of Israel and to Jerusalem, its eternal Capital. In his research, *Stolen History*, David Meir Levy, details how the Palestinians attack Israel's right to exist by erasing its past and how they spread lies that smear Israel while inventing a new falsified ancient history.

While it is nothing more than common sense that deception of the enemy during war is a commendable tactic and an important part of military strategy, there is a critical difference that must be taken into consideration in the context of war with Islam. Since the Islamic fate is to rule the entire world, Jihad is eternal, and the duty of Jihad exists

as long as the universal domination of Islam has not been attained. Therefore, peace with non-Muslims is always provisional and depends on this criterion. Therefore, every treaty of truce or cease-fire made by Muslims with a non-Muslim entity is nothing more than a treaty bound to be broken, as soon as the Muslim side finds it useful to do so, according to its interest.

Another example is the Oslo accords. On May 10<sup>th</sup>, 1994, just a few months after signing the Oslo Accords, in September, 1993, Arafat addressed an assembly of Muslims in a Johannesburg mosque, where he justifies his signature: "This agreement, I am not considering it more than the agreement which had been signed between our prophet Muhammad and Quraysh." *wa'Alayna An Natadhakkar Khudaybiyah . . . al-Jihād sa-Yastamir* (we have to recall Khudaybiyah . . . Jihad continues). He concluded by calling on all the Muslims "to come and to fight in Jihad to liberate Jerusalem."<sup>134</sup> He clearly noted that as Muhammad signed an agreement (only *Hudnah*, not peace!) for ten years, while he was weak, and he broke it after twenty-two months, he (Arafat) signed the Oslo agreement just to break it when possible. Anyhow, Jihad against Israel continues. From the beginning Arafat planned to annul his commitments and to attack Israel as soon as it was expedient for him to do so.

As the Qur'an establishes the religious legitimacy of breaking oaths, unilaterally violating treaties, Arafat exactly followed this line. His willingness to acquiesce to Israeli terms was merely his acting as a good Muslim warrior, using deceit in warfare, and to bring in the Trojan horse. This being the case, what is the value of a treaty with a Muslim country? Majid Khadduri has the answer:

"By their very nature, treaties with non-Muslims must be of temporary duration, for in Muslim legal theory, the normal relations between Muslim and non-Muslim territories are not peaceful, but warlike."<sup>135</sup>

There is also the social media that has become one of the main arms in Islamic strategy against the other, and an evolving front in radicalization.<sup>136</sup> The internet has played tremendous role in the success of al-Qaeda and radical Islamic groups with a deluge of pro-Islam and militant Islamic websites: in disseminating their operational messages (intelligence, terrorist, and political); in popularizing their violent mission among Muslim communities and potential supporters; and in recruiting new cadres of Jihadists. However, the Islamic Caliphate State

(*Dawlat al-Khilāfah al-Islāmīyah*) has proven an utmost distinction in employing social media as a tool for recruitment and propaganda. Its innovative aggressive approach has afforded it an unprecedented level of success. The role of global social media has made it possible for adherents of the most outlying extremist ideologies to connect and communicate. Furthermore, the proliferation of technologies for inflicting mass casualties empower the Muslim ideologists in their efforts to damage and to ruin Western way of life. Social media has become a critical tool for organizing and activation of evil.

The Islamic Caliphate State excels in recruitment. Its major component is the disseminating of propaganda to generate support and attract potential recruits. It also excels in disseminating propaganda designed to manipulate its enemies' perceptions and political reactions, to inflame animosity and to undermine the unity of the coalition opposing it. The result is highly cultivated recruiters and radicalizers who speak the native languages of Western countries. The increasing success of its most visible propaganda activities, on platforms such as YouTube, Facebook, and Twitter, has increased its ability to broadcast its message to the widest possible audiences and to recruit activists. In Garland, Texas, in May 2015, it had openly urged attacks on the event for more than a week prior.

The Islamic Caliphate State's social media activity proves how highly political commitment of its supporters is being executed. They are rarely tired of promoting their message, they are not easily deterred, and they have mounted a variety of countermeasures that keep them in the game successfully. For that, it has become the most successful terrorist brand ever, with more than fifty Muslims groups that mostly splintered from al-Qaeda. Like moths to a flame, a huge number of people around the world have been drawn to it. It runs a state with all its facilities, and has an army and organized governmental branches. It sells itself as a strong and defiant, supported by Islamic religious scripture and by the Muslim people, creating a common sense of identity and religious identification among its followers. There is no doubt, Islamic terrorism has gone viral, being much more lethal using it in recruitment, propaganda machinery, and sabotaging, harming and critically injuring the technological societies.

- (d) ***Da'wah* means intimidation and harassment by the judicial system.** One of the most atrocious but unfortunately effective tool of *Da'wah* is the lawful arm. Under the auspices of Saudi-Arabian money and headed by Muslim NGO's in the United States, Islam attacks the US governmental braches and citizens through the court



of law. They file malicious lawsuits which skillfully use Western liberal democratic judicial system to silence freedoms and civil rights. In Europe it is much more pervasive and lethal. Muslim activists and NGO's are busy with suing to court for defamation of the Islamic religion, or discrimination of the Muslims; or libel against Islamic culture, whenever they find it possible. Though Muslims claim that the *Shari'ah* is the only legitimate law, and all infidel systems of law are "man-made" and inferior, they are keen enough to use Western laws against the infidels.

Legal Jihad is used for clear purposes: harassing in infidels' life and sabotaging their societies, by extortion of damages payments for bogus claims of discrimination or "Islamophobia"; and using of the legal systems as to silence any criticism of Islam by intimidation and sowing confusion. This legal Jihad, aims at to demoralize and to intimidate the governments, organizations, and peoples from uttering anything or "insulting" Islam. More than political correctness and ignorance, this is the main reason why people are afraid to utter their views freely, and why Western freedoms, especially freedom of expression, are dooming. Moreover, legal Jihad tests Western cultural and political defenses, including its judicial system, in order to strain and weaken it from within; and it preoccupies public attention to Muslims being victims.

Brooke Goldstein proclaims: "Lawfare" has become a new type of Jihad and an effective one. Muslims skillfully use Western liberal democratic judicial system to silence freedoms and civil rights. This is legal Jihad: filing malicious lawsuits that range in their claims from defamation to harassment and its aims are not only to demoralize and bankrupt the defendants but to intimidate and shut the public opinion mouth, and to submit the peoples of the West to their will.<sup>137</sup> This strategy presents a direct and real threat to constitutional rights and national security. Should the voices of those concerned people be intimidated into silence, a real possibility exists that the criticism of Islam will be stifled, and *Shari'ah* will creep inside as is seen in the financial markets with *Shari'ah* banking. Most important strategy is to implement Islamic *Shari'ah* as a legal system—in stages but with consistency.

The Islamic Society of North America (ISNA) and the Muslim Public Affairs Council (MPAC) have stated publicly that they are considering filing defamation lawsuits against any critic of Islam. The Muslim World League (MWL) has called for the establishment of a commission to take legal action against those who abuse Islam and its prophet Muhammad. The Muslim Brotherhood affiliate organization, Council on American Islamic Relations (CAIR), is the most active one. Grew out of the Islamic

Association of Palestine (IAP), in 1994, by Umar Ahmad, Nihad Awad, Rafiq Jaber, and Ibrahim Hooper, CAIR presents itself as the largest “Muslim civil rights organization,” seeking to “enhance understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims, and build coalitions that promote justice and mutual understanding.” It seeks to support American Muslim under discrimination, profiling and harassment, by that it strengthens the social and religious fabric of the American nation.<sup>138</sup> It has an Internet site in the United States and Canada, CAIR-NET, with the aim of assisting Muslims to identify and fight prejudices against them.<sup>139</sup>

CAIR reports that it handles thousands of complaints every year, and from 2002, it acts with two main arms: First, placing quality materials about Islam in all seventeen thousands and more public libraries in the United States, and proactive mission in the academic campuses. The message: to sever the connection between the Islamic religion and terrorism. Its officials use the main outlets of the media very frequently. Second, by filing law-suits against governmental branches for discrimination, profiling harassment, prejudices, and against private people that insult Islamic religion and Muslims. It also comes with huge money given to lawyers. This was the case of Muslim extremist lawyer who specializes in representing Islamist terrorists in Britain earns £4.5 million for representing jihadists—from the public tax-payer.<sup>140</sup>

This process started mainly after 2005, when CAIR published a *Fatwah*, which says: “Islam totally denounce religious extremism and violence against innocent people. Islam does not justify terrorism and extremism, and those who commit these barbarian acts are criminals.” However, Gaubatz and Sperry, in their thorough research has exposed CAIR and introduced it as a terrorist organization with the lethal aim of destroying the United States as a democratic country. The book specifies many cases of lawsuits and other legal activities that harass the life of many American citizens.

For example, “Flying Imams’ Lawsuit” is one component in a national campaign to intimidate airlines and government agencies to ensure passenger safety at the expense of insulting Muslims. Their aim is an attempt to get religious profiling outlawed, thus giving jihadists a free hand in airports. That is, no matter how suspiciously they are acting, officials will be afraid to question them. The “Flying Imams’ Lawsuit” wants also to sue the passengers who complained about them. CAIR is calling for congressional hearings and promoting federal legislation to “end racial profiling” in air travel.<sup>141</sup>

On October 23, 2006, a Canadian leading newsweekly, Maclean's magazine, published an article arguing that the rise of Islam threatened Western values. The article's tone was mocking and biting, but it said nothing that conservative magazines and blogs in the United States do not say every day without fear of legal reprisal. Two members of the Canadian Islamic Congress say the magazine violated a provincial hate speech law by stirring up hatred against Muslims. They say the magazine should be forbidden from saying similar things, forced to publish a rebuttal and made to compensate Muslims for injuring their "dignity, feelings, and self-respect."<sup>142</sup>

Pamela Geller, Atlas shrug, and Debbie Schluskel bring many cases of lawsuits in the United States and Canada.<sup>143</sup> This has become the main reason why people in the free world are afraid to utter their views freely; this is why the most precious Western trait, the freedom of speech, is dooming. There is also the "libel tourism" which results in foreign judgments against Americans and Israelis. There is also the intimidation threat of suit against publishers and the communication media, and the trend takes high speed against everybody moving. However, the most important strategy is to use all possible means to implement Islamic *Shari'ah* as the only legal system in the United States. It is as if the inherited population is already existing and ready, and the only question left is how bloody will be the transformation of the ownership.

Here are some examples to this horrific situation: (1) The case of the noted Italian intellectual, Orianna Fallaci, being sued in France, Italy, and Switzerland. (2) In 2003, CAIR sued U.S. Congressman Cass Ballenger, declaring that CAIR was, "a fundraising arm for Hezbollah." (3) In 2004, CAIR sued Andrew Whitehead, an American blogger, for maintaining the website Anti-CAIR.net.org, on which CAIR is an Islamist organization with ties to terrorist groups. (4) In 2008, Joe Kaufman, an American activist and chairman of Americans against Hate, was sued by the Islamic Circle of North America (ICNA), for defamation and harassment. (5) Another ongoing case is that of Bruce Tefft, a former CIA official who worked as a counterterrorism consultant for the NYPD, who was sued by a Muslim Police Officer alleging harassment. (6) The case of Elisabeth Sabbaditsch-Wolf, who was being charged for "hate-speech," under "laws" crafted by the cultural-relativist avatars of Islamically correct submission, in her native Austria.<sup>144</sup> (7) There is the case regarding Steve Emerson's Investigative Project on Terrorism. CAIR called on the IRS to investigate allegations that

he, being “one of a growing number of self-proclaimed experts who spread hate toward Muslims,” has used a nonprofit “front” group to collect tax-exempt donations that are later transferred to his for-profit endeavors.<sup>145</sup> (8) After pressures from CAIR, a top counterterrorism expert, Lt. Col. Matthew A. Dooley (U.S. Army) who taught a course at the National Defense University was fired and his course removed from the curriculum. This was not the only case. Counterterrorism experts condemned by CAIR include Walid Phares, Robert Spencer, Bill Getz, and many others. (9) A Muslim family supported by CAIR has sued Illinois forest preserve, claiming anti-Muslim discrimination.<sup>146</sup> (10) CAIR sues FBI over surveillance of mosques in Southern California.<sup>147</sup> There is the “libel tourism”<sup>148</sup> which results in foreign judgments against Americans and Israelis.

There is also the intimidation threat of suit against publishers as a method of silencing criticism and chilling free speech. This is another wrongful use of a legal process to silence free speech critical of Islam, terrorism, or its sources of financing. Law fare also seeks to enact blasphemy laws as applied to Islam. Libel, defamation, and “hate speech” suits have been pressed with the intent of inflicting great expense on terrorism researchers, their sponsors, and publishers. In 2007, a wealthy Saudi Arabian businessman, Khalid bin Mahfouz, threatened to sue Cambridge University Press for publishing the book *Alms for Jihad*, by Robert Collins and J. Millard Burr; Cambridge Press immediately capitulated, offered a public apology to Mahfouz, took the book out of print and ordered the destruction of all unsold copies and the removal of the book from the shelves of libraries.

How can we explain, for example, Yale University Press editorial not including the drawings concerning Islam in Professor Jytte Klausen’s book, *The Cartoons That Shook the World*? All other drawings were, of course, not censored. The director, John Donatich, has admitted that the reason was fear: when it came between that and blood on my hands, there was no question.<sup>149</sup> Experts are banned of speaking at universities and politicians and diplomats are threatened and intimidated.

In the book *Hamas*, author Matthew Levitt describes KinderUSA as a charitable front for terror financing. When Levitt, along with Yale University Press, were sued by KinderUSA, he instituted a counterclaim against them, based on California’s Anti-SLAPP statute. Most disturbing, parties sued for reporting on U.S. government investigations into terrorist activities, include *The New York Times* which, in 2001, reported on the US Government investigation of the Global Relief

Foundation; *The Wall Street Journal* which, in 2002, reported on the monitoring of the Saudi bank accounts. And there are many other cases.

There is also the case of the authors of the best-selling book, *Muslim Mafia*<sup>150</sup> that exposes CAIR as a secret network organization that supports Hamas and other terrorist groups that promote Islamic jihad against the United States. The book is the story of well-financed “terrorists in suits.” This is a “religious crime syndicate” that the media and the government have been hiding behind political correctness in failing to keep the American public informed about this. CAIR, armed with army of lawyers, working to financially destroy the authors and by that to scare off others to relate to Islam as a religion of war against the infidels and incitement to hate them.<sup>151</sup>

The situation in Europe is perhaps much worse. Contrary to the United States, Muslims in Europe do not need lawsuits. Europe surrenders by itself. Gisele Littman, Bat Ye'or, in her many researches, but mainly in Eurabia,<sup>152</sup> the Euro-Arab Axis, has exposed the harsh situation in European political life. Europe is dominated by Dhimmitude, the spirit of submission and subordination, as an existing situation, started from 1975. These processes have turned Europe into a Dhimmi continent, with the self-aim of subverting its cultural values, annihilation of its history, while transforming it with the Islamic vision of Andalusia. Eurabia has adopted the Islamic doctrines with Jihad as a liberating and peaceful war. With mental blindness, Europe hates its own Judeo-Christian values and traditions. It is not only the spirit of Dhimmitude of capitulation and surrender without fight, but also politics of integration that leads to destruction.

Europe has become a sick continent with self-hatred, claims Pascal Bruckner. The deep remorse of its colonialist–imperialist past has paralyzed the European life and creativity.<sup>153</sup> It is a calm mortality by gradual self-annihilation. The main cities in Europe are surrounded by rings of Islamic neighborhoods. In most of the school it is forbidden to mention the livestock, as it means the pig, which cause an insult to the Muslims. In many schools the pupil eat *Halāl* food. The curriculum exclude many chapters in the history of Europe, as much as intellectuals and spiritual leaders. In England, the *Shari'ah* is an integral part of the judicial system, and mosques are everywhere, much more than churches. Immigration is by millions every year, and it drain off the social security money of Europe. There are many different educational systems and schooling. All these happen without integration and assimilation, and Muslims, not only do not know and do not use the

local European languages, but in fact they live their previous way of life as a community, with much improved and bettered social, economic, and political conditions.

- (e) ***Da'wah* means oppressing freedom of expression.** Muslim organizations and NGO's are using every method to shut down criticism. They lobby politicians and the media; pressure public opinion outlets; and slander anyone who criticizes Islam, from suing him to the court of law, through physically persecuting him. This attempt to hamper our ability to criticize Islam publicly is a pure totalitarianism that represents Fascism. The Muslims and their Islamist Bolshevik supporters do not wish to debate but to silence. This explains how the fear of violence can drive capitulation and crush civil rights and free speech.

Recall the famous Voltaire declaration: "I disapprove of what you say, but I will defend to the death your right to say it." The only question is what happened to us concerning this civilizational and cultural menace? We must remember Benjamin Franklin's eloquence: "Those who would give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety." Criticizing Islam is not "racist" or "islamo-phobia," not only because Islam is not a race but a political religion; and not only because we criticize scientifically every religion without fear; but precisely because criticism is the soul, the precious jewel of democracy. Without criticism there is nothing left out of freedom of expression; and without free speech there are no freedoms at all; and without freedoms there is no democracy; and for us, a world without democracy is not a world worth living in.

Consider King Abdullah, the former monarch of Saudi Arabia, decelerating:

"We do not need democracy; we do not need political parties; we do not need Western human rights, and we do not need their freedom of speech. What we need is the Qur'an. It regulates our life perfectly. It is the best legislation in the history of mankind; it is the word of Allah. There is nothing better than Allah's law."<sup>154</sup>

Consider Sami al-Arian, professor at the University of South Florida:

"Let us damn America. Let us damn Israel. Let us damn their allies until death. Mohammad is our leader. The Qur'an is our constitution. Jihad is our path . . ."<sup>155</sup>

The Organization of the Islamic Conference (OIC)<sup>156</sup>, a religious and political organization, and close to the Muslim World League of



the Muslim Brotherhood. It represents the fifty-six Muslim countries and shares the Brotherhood's strategic and cultural vision: a universal religious community under the Islamic *Ummah*, based upon the *Shari'ah*. Not only does the OIC enjoy tremendous power, being an international effective cartel within the international organizations, but also by the Islamic religion, with the aim at restoring its seventh century Caliphate in the twenty-first century over the entire humanity. The OIC Charter,<sup>157</sup> confirms that the Member States' union and solidarity are inspired by Islamic values and to promote them in world affairs. The Charter seeks to spread the Islamic culture, the preservation of the Islamic heritage, the defense of the true image of Islam, and the fight against its defamation.

OIC has already had a vote in this direction, referring to the notorious 16/18 resolution of the United Nations Council on Human Rights<sup>158</sup> that calls on all countries to fight against the stigmatization of religions. The implementation of this malignant resolution means indeed the elimination of the diamond in the crown of democracy, the freedom of expression. It will be a black day in the history of mankind. Fortunately enough, until now this has not been the case. Yet, the process has been cleared. The United States hosted in December 2011 a meeting of the Istanbul Process. Agreeing to host this meeting means legitimizing the OIC and its fight against freedom of speech. It means that to say, the terrorist organizations are Muslims that they use Islamic texts and teachings while committing their terrorist horrific acts, seeking to impose the supremacy of Islam, is liable to become a punishable crime. The complicity of the United States and Western governments on this question is a betrayal of the basic democratic values and a submission to Islam.

Under the banner of "religious freedom," Muslim organizations and the Organization of the Islamic Conference (OIC), attack the very fabric of democracy in favor of Islam in the public sphere. Islamists are increasingly using lawful Islamism, or nonviolent and legal strategies to spread Islamic *Shari'ah* in the West, while encroaching on non-Muslim life every day. The Defamation of Religion resolution is a free pass for Islamists to continue denigrating other religions and minorities through lawful Islamism. It ties the hands of politicians, the media, and the academia that question, analyze, and debate Islamic *Shari'ah*, the treatment of women and minorities in Muslim societies, and Muslim terrorist organizations and groups.



President Franklin D. Roosevelt envisioned a world founded upon four essential human freedoms, in which the first is freedom of speech and expression and the second is the freedom of religion. Exactly these two are now under unceasing assault by Islam. The last proof came from the UN Human Rights Council that approved a resolution, “defamation of religions” that calls on states to limit criticism of religions, with special emphasis on Islam, and recommends to penalize this. Indeed, Orwell’s 1984 is hereby the twisting of language. American governmental branches, even the military and law enforcement have signaled willingness to surrender to Islamic supremacism. This is not a naïve belief, but a sheer stupidity and that creates exactly the opposite: it brings closer the destruction of the Free World.

It is for us to recall George Washington eloquence: “If freedom of speech is taken away, then dumb and silent we may be led, like sheep to the slaughter,” as well as Benjamin Franklin’s: “Whoever would overthrow the liberty of a nation must begin by subduing the freeness of speech.” The Bill of Rights was written down after the Constitution of the United States was ratified just to remind the government and the people what Rights the government could not touch.<sup>159</sup> Jefferson calls these Rights “unalienable.”<sup>160</sup> Indeed, without freedom of speech there is no modern world, just a barbaric one.

Freedom of speech has already been attacked repeatedly. Islamists tried to censor criticism of Islamist terrorism when Muhammad cartoons were published in Jyllens-Posten in 2005. Strangely enough, the “cartoon intifada” arose only five months after their original printing, weeks before the UNHCR was due to consider the OIC’s resolution on “Combating Defamation of Religion.” Such a coincidence clearly proves that the Danish cartoon crisis was manufactured to exploit sensitivities around racial discrimination and to promote the notion of “Islamophobia” in order to restrict criticism of Islam. It aims to remove Islamic religion from public scrutiny and debate.

In the aftermath of the jihadist attack in Garland, TX, Islamic supremacists, leftists, and Muslim groups moved swiftly to blame the organizers for supposedly provoking the violent attack in Muhammad Art Exhibit and Cartoon Contest. This is another proof that advocates of free speech and democracy are being slandered and oppressed by the forces of evil, while attempts to analyze the sources of Islam and to criticize the real motives of terrorism are being labeled as “Islamophobic,” “racist,” and “violation of civil order.” Indeed, “Islamophobia” is

used by Muslims and their supporters to inhibit any opposition to Jihad terrorism, to portray the Muslims as victims of prejudice attitudes, and to separate terrorism and violent acts of Muslims from Islam. These accusations are part of a carefully planned and skillfully executed program of Muslim groups assisted by idiot-fools supporters from the West with the ultimate goal of curtailing the West's freedom of speech.

This issue has been clarified by Daniel Greenfield piece,<sup>161</sup> blaming the media, including the New York Times and Washington Post, of taking the side of the terrorists. Journalists often tell us that a free press is the best defense for a free society. Unfortunately, the best defense for freedom of speech came not from the journalists or the civil rights groups, but from an off-duty traffic cop working security outside the event. The left promises us collective security through civil rights while taking away our freedoms. Their idea of collective security is disarming the citizenry, then disarming the police and then appeasing the killers. During WW2, Gandhi urged the Jews and the British to surrender to the Nazis: "This manslaughter must be stopped. You are losing; if you persist, it will only result in greater bloodshed. Hitler is not a bad man. If you call it off today, he will follow suit . . . I want you to fight Nazis without arms or . . . with non-violent arms." That is where the insane mantra of nonviolence and appeasement, the exploration of root causes and winning hearts finally leads, to mass graves and victorious mass murderers. And everyone who refuses to take their suicidal advice is blamed for provoking the killers.

Gandhi and his Western disciples were wrong. The soldiers who fought Hitler did far more to save humanity than Gandhi ever did. A single traffic cop with a gun has had more of a positive impact on freedom of speech in this country than all the journalists of the free press fighting against freedom. There is a war on free speech, and Islam is winning. Warnings about the threat that radical Islam poses are greeted with mockery by the cultural elites. However, Muslims are succeeding in eroding fundamental American values. By a combination of intimidation and exploitation they have been steadily eroding the basic conceptions of free speech. The only reason the Texas event was associated with violence is that there are radical Muslims who are willing to shoot people over cartoons.

Powerful Muslim organizations use harassment and intimidation to coerce Hollywood producers to give their audience a positive view of Islam. Though "several of CAIR former leaders are now in jail on terror-related convictions, and though CAIR's leadership supports

Hamas and Hezbollah," CAIR is actively instructing Hollywood on how to depict Islam and Muslims. Deborah Weiss brings many examples of how these intimidations have brought about deep changes of the films and how they depict Islam and Muslims. CAIR-NY has gone so far as to demand that CBS stop airing all films, TV and radio shows on the subject of Islamic terrorism, claiming that these "defame" Muslims, cause discrimination and subject Muslim children to harassment.<sup>162</sup>

This kind of intimidation goes to many spheres of public life. Obama Administration hands huge propaganda victory to radical Islamists seeking to criminalize speech deemed 'offensive' to Muslims. At a State Department meeting in December 2011 with representatives of the Saudi Arabia-based Organization of Islamic Cooperation (OIC) on measures to fight religious "intolerance, negative stereotyping and stigmatization," Secretary of State, Hillary Clinton, portrayed the conference that the US and the OIC are working together to protect world religious freedom. The OIC Secretary-General, Ekmeleddin Ihsanoglu, argued that "no one has the right to insult another person for their beliefs or to incite hatred and prejudice." Zamir Akram, Pakistan's permanent representative of the OIC before the U.N. Human Rights Council, claimed that Resolution 16/18, expresses concern of "negative profiling" and religious "stereotyping," driven by Western discrimination against Islam, Muslims would not compromise on permitting "anything against the Qur'an, and the Prophet."<sup>163</sup>

It is not surprising, therefore, that a film such as "*Honor Diaries*," which exposes injustices and violence against women in Muslim-majority societies, these subversive organizations have succeeded in suppressing free speech by aggressively intimidating academic institutions. Recently, at The University of South Dakota, one screening of *Honor Diaries* was cancelled, and at another screening, there were threats and intimidation toward the faculty and the speaker. On that line, Asra Nomani, a former *Wall Street Journal* reporter, experienced Duke Students cancelling her speech.<sup>164</sup>

In Britain things are worse. In an interview, the Labor Party leader, Miliband, has declared that his party would make Islamophobia an "aggravated crime . . . to root out Islamophobia as a hate crime . . . We will challenge prejudice before it grows, whether in schools, universities, or on social media."<sup>165</sup> England already has some draconian anti-free speech laws, and critics believe that freedom of speech barely exists in England anymore.<sup>166</sup> Christian street preachers, are being jailed almost as often as they speak simply for quoting the Bible.<sup>167</sup> The leader

of Britain's third largest political party, Independence Party leader, Nigel Paul Farage, was arrested only for quoting Winston Churchill. The new push by Labor to outlaw "Islamophobia" may just finally kill any vestige of freedom that remains.

Concerning Australia. Under the title: Hijacking Terrorism Studies at the Australian universities, Mervyn F. Bendle from *James Cook University*, published articles<sup>168</sup> that describe the way in which the study of terrorism had been colonized in Australia, as racial and discriminating, by the Muslim groups' pressures and radical postmodern multiculturalist paradigms that already dominate the academia. Most educational institutions in Australia have banned all truth-telling websites, [faithfreedom.org](http://faithfreedom.org), [thereligionofpeace.com](http://thereligionofpeace.com), [jihadwatch.org](http://jihadwatch.org), [islam-watch.org](http://islam-watch.org) and [islammonitor.org](http://islammonitor.org), categorizing them as hate-sites. These pressures culminated in the research of Martin Chulov, *Australian Jihad*, was withdrawn under legal pressure. Ideological takeover of terrorism studies and related areas in the various university courses, including Australian Defense Force Academy is ongoing.<sup>169</sup>

At Griffith University one can find the Griffith Islamic Research Unit, headed by Dr Muhammad Abdalla, financed by the Saudi Arabian embassy, which disseminate the Wahhabi ideology. What is delivered regularly is that terrorists were not religious fanatics but were just responding to injustices. At Monash University, the new Global Terrorism Research Centre offers a Master of Counter-Terrorism Studies aimed at law enforcement, defense and diplomatic personnel. The center's major contribution to terrorism policy debate has been one-dimensional and multiculturalist.<sup>170</sup> It also exhibit the inner *Da'wah* to recruit Muslims to Jihad. The art of recruitment is based on a handbook guide written by Abu Amr al-Qa`idi,<sup>171</sup> which has been widely distributed on jihadist websites. The handbook prescribes a highly structured recruitment process with multiple stages and gives an insider's look into the ideas and techniques critical to Muslim radicalization.

- (f) ***Da'wah* means facilitating immigration without assimilation**, as a successful strategy to occupy the world. Oriana Fallaci, has eloquently elaborated the real issue: Western public opinion and leaders are naïve, ignoring real enemy which is immigration and not terror. Muslims do not want to integrate.<sup>172</sup> While we have to carefully understand President Theodore Roosevelt's 1907 declaration:

"Immigrants who come here in good faith become Americans and assimilate themselves in every facet to us . . . there can be no divided

allegiance here. We have room for, but one flag—the American flag, but one language—the English language, but one sole loyalty- to the American institutions and people.”<sup>173</sup>

Today, Roosevelt would have been accused being a racist and Fascist. But isn't it elementary for immigrants to live in their new country first of all and above all being loyal to it? To abide by its laws?

Muslims do not immigrate to assimilate, but to create the basis of Islamic caliphate. The *Sunday Telegraph* has published on August 8, 2009, a research by Adrian Michaels, proving that the EU will transform fundamentally by the Islamic demographic time bomb. Millions of Muslims will change the continent beyond recognition over the next two decades, and amazingly almost no policy-makers are talking about it. Europe's Muslim population has more than doubled in the past 30 years and will have doubled again by 2015. It is in accordance with Mu'ammarr Kadhafi's address to the sixty-fourth session of the United Nations, predicting Europe's future in September 1975:

“There are tens of millions of Muslims in the European continent today and their number is on the increase. This is the clear indication that the European continent will be converted into Islam. Europe will soon be a Muslim continent . . . Allah will grant Islam victory in Europe, without swords, without guns, without conquests.”<sup>174</sup>

Houri Boumedienne, the Algerian President, has declared at the UN in 1974: Soon millions of men will leave the southern hemisphere of this planet to burst into the Northern one, not as friends, but populating the Northern world with their children. Victory will come to us from the wombs of our women.<sup>175</sup>

In Europe, the situation is so gloomy that Muslims are draining out the European welfare budgets, in fact create financial crisis. Out of fifty million Muslims in Europe, 80% are living on welfare. Whether the estimations are true or exaggerated (there are much more than fifty million Muslims, and 80% is not substantiated), still these figures are alarming. However, there are no questions about Muslim TV channel talk about their part in the destruction of European countries.<sup>176</sup>

Conversion and Islamization are practiced extensively in poor neighborhoods, among the blacks and Hispanics, especially conversion of the angry and the alienated. A new documentary film, “New Muslim

Call,” produced by Jenifer Taylor, exposes the phenomenon of pervasive conversion among Hispanic communities in the United States. The call to proselytize has become central in contemporary Islamic. Muslim Internet sites play the most important role in the conversion project.<sup>177</sup> Clerics understand that the Internet is a crucial arena in the fight for the souls and minds of the infidels.<sup>178</sup> Ja’far Sheikh Idris, declares that new technologies allow Muslims to spread the *Da’wah*.<sup>179</sup>

Muslim immigrants are considered part of the global Muslim nation, and to legitimize their presence in non-Muslim lands, it is stated they serve the political interests of Islam world-wide. The Islamic Circle of North America (ICNA) operates the goals of Islamism, “seeks to obtain the pleasure of Allah through working for the establishment and propagation of Islam in all spheres of life.” The motto is “*Da’wah*: Inviting Mankind to Submit to the Creator” as a “top priority.” However, under this title, ICNA and other NGO’ promote anti-Semitism, misogyny and Homophobia.

- (g) ***Da’wah* means conversion and birthrate.** During history, Western Europe has been successful at assimilation and merging other peoples to its culture. Now the opposite happens. Bat-Yeor, in her acclaimed research, *Eurabia*, proves that today’s Europe consciously surrendering its Judeo-Christian roots, and embracing Arab-Islamic cultural and political identities. Europe has become a province of Islam. From Muslim *Da’wah* perspective, it is ordered: accelerate Islamic demographic growth via massive Muslim deliberate immigration into non-Muslim countries; and at the same time it is almost ordered to bring as many children as they can, insisting on no birth control whatsoever and continuing marrying four women. Numbers strike to the heart of the issue. The fertility rate in Europe is 1.4 children while the breakeven is 2.1 and the countdown continues. At the same time it is 4.8 to 6.5 and more among the Islamic communities in Europe.

The call to proselytize has become central in contemporary Islamic politics—in writings and sermons, on DVDs and websites. Muslim immigrants are considered part of the global Muslim nation, and to legitimize their presence in non-Muslim lands, it is stated they serve the political interests of Islam worldwide.<sup>180</sup> The Islamic Circle of North America (ICNA) operates the goals of Islamism, “seeks to obtain the pleasure of Allah through working for the establishment and propagation of Islam in all spheres of life.” The motto is “*Da’wah*: Inviting Mankind to Submit to the Creator” as a “top priority.” However, under this title, ICNA promotes anti-Semitism, misogyny, and Homophobia,

and in fact the annihilation of Western freedoms and civil rights. Joe Kauffman, the Chairman of Americans against Hate and the founder of CAIR Watch, claims that ICNA continuously preaches armed Jihad against the West. Conversion efforts are promoted by the media, books, and DVDs, but the Internet is the most effective medium.<sup>181</sup>

Muslim Internet sites play the most important role in the conversion project. It is not only permitted by Islamic exegetes, but even encouraged including the *Wahhabi* scholars. Clerics understand that the Internet is a crucial arena in the fight for the souls and minds of the infidels.<sup>182</sup> Ja'far Sheikh Idris, declares that new technologies allow Muslims to spread the *Da'wah* and Muslims must further utilize these technologies in the service of Islam. This is the way that symbolizes reverting to the Islamic state, under the slogan: "you are Muslims, you just don't know it yet."<sup>183</sup>

Moreover, Muslim propagators use large conversions in poor neighborhoods, but especially to convert the angry and the alienated people, black and Hispanic, to turn them into militants messianic. One of the main fronts is to make all efforts to convert the blacks and thugs in prisons and to use them into fanatical Muslims. There is a place to investigate what are the place of Muslims and Islamic propaganda in the riots of blacks, in Ferguson and Baltimore in 2015. For Islam black and Hispanic rage is the best basis for Jihad warriors, as they are with American passport. There are also converted celebrities, actors and sports players, however, are used to show only the good face of Islam as a successful religion and a model for others to imitate and convert.

Of no less importance, Muslims are ordered to Islamize Christian and Jewish women by marriage; and insisting on changing the legal system by promoting the Islamic law of marrying four women. If it is not possible, Muslims are ordered to marry each woman and Islamize her, bring children, then divorce her and remarry. Conversion, like *Ghazawāt* (raids) in pre-Islamic Arabs and during Islamic conquests, is meant to expand territorially and to increase the numbers of Muslims socially and politically.

Adrian Michaels, brings details and proves that the EU will transform fundamentally by the Islamic demographic time bomb. Millions of Muslims will change the continent beyond recognition over the next two decades, and amazingly almost no policy-makers are talking about it. Europe's Muslim population has more than doubled in the past thirty years and will have doubled again by 2015. In less than forty



years one of five citizens in EU will be Muslim, and Britain, Spain, and Holland will be the first.<sup>184</sup>

However, the magnitude of the issue is much more severe, since 60% of the Muslims are less than eighteen years old, while Europe becomes old. And to make the situation much worse, the problem is exactly with the third-generation Muslims, those who were born, raised up, and educated in Europe and the United States. They are the fanatics among the Islamic communities; the extremists that demand full allegiance to Islamic *Shari'ah*; the ready-made terrorists who volunteer to fight in Iraq and Afghanistan. Europe has become an Islamic Lebensraum, a province of Islam, in the aptly words of Oriana Fallaci, in her *Force of Reason*: Europe becomes more and more a province of Islam, a colony of Islam . . . just as Spain and Portugal had been during the Mouri reign . . . Europe is increasingly a post Christian society, "a dark continent."

### Concluding Remarks

If these trends of *Da'wah* continue, Europe, even the United States as we know, are critically bound to change. It is difficult to imagine any other future scenario mainly for Western Europe than its becoming Islamized or having a civil war. Moreover, perhaps much of the Western world will not survive the twenty-first century, including many European countries.

For Badawi's sake and in answering his list brought at the beginning of the chapter, here is an up-to-date version of Islamic behavior concerning the non-Muslims: fighting is prescribed upon the believers (2:216). It is Jihad in the cause of Allah (2:244 and tenth other verses) against the powers of Satan (4:76), the infidels and the hypocrites (9:5; 9:73; 66:9), and the People of the Book (9:29). The order for the believers is to smite their necks (47:4; 8:12) and to strike terror in their hearts (3:151; 8:60), including the People of the Book (59:2) for the hereafter world (4:74). For that, the Jihadi believers will earn paradise (3:195; 9:72; 13:22-23; 47:4-6), and their reward will be black-eyed virgins (44:51-54; 52:17-20; 56:22-24), and the utmost tiding is that they are not dead, but alive, staying beside Allah (2:154; 3:169).

Indeed, the Islamic "tolerance" is practiced by three *Ahādith*, attributed to Muhammad saying: "Whosoever disputes a single verse of the Qur'an, strike off his head" (*Sunan Ibn Majah*); "The Prophet said, whosoever changes his religion, kill him" (*Sahih Bukhari*); and "There is no community from which you cannot bring me Muslim from them, and the best I like is that you kill the men and bring me the women and children" (al-Tirmidhi, *al-Jami' al-Sahih*).

Islamic *Da'wah* is a lethal threat to the Free World not only because it does not accept the basic principles of freedoms and civil rights; not only because it has a totalitarian agenda that does not recognize any boundaries, since everything stems from Allah and his will dictates all way of life; but also because the Muslims really and deeply believe in the message of Islam to rule the world. This dream is clearly apparent in an interview with Ayat Allah Kamil, a young Palestinian woman who had tried to carry out a homicide bombing. When asked "Do you have any dreams for the future?" She immediately responded:

"The whole world becoming Islamic, a world in which we will all live in peace, joy, and harmony, all of us, human beings, animals, flowers, plants, and stones. Islam will bring peace to vegetables and animals, the grass and the stones . . . And you'll be able to remain Jewish, whatever you want . . . but only in an Islamic world."<sup>185</sup>

The Free World is facing an overt enemy, which is Jihad, and a covert enemy, which is *Da'wah*. This formidable enemy hide in a Trojan horse constitutes an imminent danger to the Free World's basic freedoms that it is imperative to revisit all devices needed in order to legally defeat its subversion of the democratic system. Muslims living in Western democracies, most of them escapees of the misery and humiliation of Islamic countries, exhibit shamelessly demands that their benevolent hosts surrender their liberties by legalizing and adopting the *Shari'ah*, which immediately means ruling the whole pattern of life of the non-Muslims and submitting them. Hostile groups are allowed, in contradiction to the US First Amendment, to formalize their goal to demise of the United States free enterprise system; to replace its constitution with a totalitarian coercive and oppressive system; and to curtail free speech and civil rights.<sup>186</sup>

There is one Islam and one *Shari'ah*. It is Islam, weather it is called Talibanization, Wahhabinization, Salafinization, Khumeinization, Somaliaization, or Sudanization. It is political Islam, weather you call it the "center of Christian-Islamic collaboration," "inter-religious understanding," or under the Arabic code-words of *Ta'ayush*, *Tafahum*, *Tasaluhi*. It is Islam, weather Salafiyah or Wahhabiyah; Sunna or Shi'ah; al-Qaeda or *Dawlat al-Khilāfah al-Islāmīyah*, or CAIR. It is Jihad and it is *Da'wah*. One arm of Islam is Jihad, and the other is *Da'wah*, but both are Islam. The means and routes are perhaps different however the end result is the same. Indeed, there are many, even conflicting ways leading to *Jhannam* (hell), but *Jhannam* is always the same—for the

*Kuffār* from *Dār al-Harb* and today for the Muslims who are called the new *Jahilīyah*. As for now, the dire situation of remains an inescapable possibility that the future of the clash of civilizations remains hugely tilted toward the Islamist side, as Jihad or *Da'wah* model, the highest probability as a *Da'wah* model, unless we wake up and sober up to proactively change the circumstances drastically.

Muslims were and still are allured by the win-win promise of Muhammad's call: you kill and conquer territories—you get the booty from your victims in this world; you get killed in Jihad war for the sake of Allah—your abode will be the glorious paradise of Allah. However, of no less important is the other side of the coin—the deep belief that earth belongs to Allah and all humanity must submit to the Muslims. Therefore, it is the personal duty of the Muslims to accomplish this mission by *Da'wah*, as much as by Jihad, according to the circumstances *FīMaṣlahat al-Islām* (the interest of Islam).

Any observation of the Muslim world, the fifty-six Muslim states, clearly reveals: Where Islam rules, civil rights and freedoms are violated; science is systematically censored; technology and progress are retarded, banned and shut down; liberty is replaced by submission: the unquestioning obedience and adherence to the dictates and precepts of Allah; and wretchedness and misery reign the socio-economic life. And it is now seen the same in Muslim neighborhoods in Western countries.

A true Muslim does not believe in liberty and cannot accept civil rights, since everything stems from Allah, is up to Allah and is contingent upon the will of Allah. Since Islam has all the human knowledge from the beginning of history to the end of the world, and since Muhammad is the perfect unerring super-hero, eternal emissary of Allah, the Muslims surrender their liberties and freedoms to the *Shari'ah* dictate, and are enthusiastically out to make all the *Kuffār* Muslims.

For that, one has consider Abraham Lincoln's pronouncement that America will never be destroyed from outside. If we falter and lose our freedoms, it will be because we destroyed ourselves. Indeed, nothing is more Western than hatred of the West. On the other hand, European imperialism remorse has gripped the continent to the point of capitulation and surrender. An eloquent reminder is George Orwell's declaration: "When deceit becomes universal, telling the truth becomes a revolutionary act."

It seems as if truth has become the new hate speech. What would have been happened if only few of the following recitations were declared: (a) Muslims are the vilest of animals—according to *Sūrat*

*al-Anfāl*, 8:55: "Surely the vilest of animals in Allah's sight are the infidels"; (b) Cast terror in the hearts of the Muslims. Strike off the heads of Muslims—according to *Sûrat al-Anfāl*, 8:12: "I will cast terror into the hearts of the *Kuffār*. Strike off their heads and every fingertip of them"; (c) the Muslims who are near to you—according to *Sûrat al-Taubah*, 9:123: "O you who believe! Fight the *Kuffār* who are near to you"; (d) Show mercy to one another, but be ruthless to Muslims—according to *Sûrat al-Fath*, 48:29: "Muhammad is the messenger of Allah. And those with him are ruthless against the *Kuffār* and merciful among themselves," etc. (e) How perverse are the Muslims—according to *Sûrat al-Taubah*, 9:30: "Allah fights against them. How perverse are they"; (f) Muslim mischief makers should be murdered or crucified, With according to *Sûrat al-Mā'idah*, 5:33: "The punishment of those who wage war against Allah and his messenger and strive to make mischief in the land is only this, that they should be murdered or crucified."

What If one takes out "Communism" from the following statement of Winston Churchill, and put "Islam" instead, "Communism is not a policy; it is a disease. It is not a creed, it is a pestilence." Consider the word "infidel" or "apostate" (*Kāfir*, *Kuffār*, *Kāfirûn*) are the most derogatory terms in Islam, and appear in 64% of the Qur'an and all in all 61% of the *Sharī'ah*, always in negative meaning. Consider the so many verses uttered against Jews and Christians by Muslim clerics and political leaders, declarations such as: Ibrahim Mudayris, a PA religious official: "The Jews are a virus similar to AIDS, from which the entire world is suffering. This has been proven in history . . . the Jews are the ones who provoked Nazism to fight the entire world."<sup>187</sup> "The evil that is found in the Jews has become a germ among us, which is a cancer that buried us . . . and is still burying the entire world."<sup>188</sup> Please, change "Jews" for "Muslims," and ask what would have happened with Muslim reactions, the Western media's treatment and reactions, and the Western politicians' denunciations? Imagine, such declarations are day by day usage with many thousands of examples.

*Da'wah* was and still is the crucially important ingredient that determines this balance between *Dār al-Islām* against *Dar al-Harb*, and between Muslim believers and the *Kuffār*. The alarming question is whether the Free World understands, comprehends, and internalizes the hazards that political Islam pose to the Free World way of life and freedoms. Unless we admit that the real issue is religion, and *Da'wah* is its lethal enemy, we will continue to stumble in the war of civilizations.

## Notes

1. *Ṣūrat Bani Isrā'il*, 17:15.
2. *Ṣūrat al-Anfāl*, 8:70–1.
3. al-Tirmidhi, *al-Jami' al-Ṣaḥīḥ*, Vol. 7, 36.
4. *Ṣaḥīḥ Bukhārī*, 2:5:291–301.
5. *Ṣaḥīḥ Muslim*, 19:4294.
6. <http://www.jihadwatch.org/archives/005055.php>, accessed October 8, 2015. See also: Mustafa Akyol, "Terror' Roots Not in Islam: A Reply to Robert Spencer," accessed October 8, 2015, [http://www.thewhitepath.com/archives/2004/10/terrors\\_roots\\_not\\_in\\_islam.php](http://www.thewhitepath.com/archives/2004/10/terrors_roots_not_in_islam.php). "Islam the Religion of Peace," accessed October 8, 2015, [http://www.biharanjuman.org/Islam\\_intro.htm](http://www.biharanjuman.org/Islam_intro.htm).
7. <http://www.cnn.com/2009/CRIME/11/13/fort.hood.hasan/index.html>, accessed October 8, 2015.
8. [http://www.examiner.com/p-431170~DC\\_\\_Muslim\\_Group\\_to\\_Hold\\_News\\_Conference\\_in\\_Reaction\\_to\\_Fort\\_Hood\\_Shootings.html](http://www.examiner.com/p-431170~DC__Muslim_Group_to_Hold_News_Conference_in_Reaction_to_Fort_Hood_Shootings.html), accessed October 8, 2015.
9. <http://www.frontpagemag.com/readArticle.aspx?ARTID=35769>, accessed October 8, 2015.
10. <http://www.jihadwatch.org/archives/026278.php>, accessed October 8, 2015.
11. *Ṣūrat al-Naḥl*, 16:125.
12. This is the main theme of Muhammad Khurshid's *Da'wah in Islam*.
13. *Ṣūrat al-Baqarah*, 9:51–2.
14. *Ṣūrat Yūnus*, 10:25–6.
15. *al-Da'wah* (Egypt), June 1977.
16. *Ṣūrat al-Nisā*, 4:74; *Ṣūrat al-Taubah*, 9:111. See the chapter on Jihad.
17. *Ṣūrat al-Taubah*, 9:23; *Ṣūrat al-Mujādilah*, 58:12.
18. Barry Rubin, accessed October 8, 2015, <http://www.gloria-center.org/Gloria/2010/01/radical-islamism>.
19. For Ibn Taymiyah, Muslims "must be hostile to the infidel, even if he is liberal and kind to you." Taqi al-Din Ibn Taymiyah *Majmu' al-Fatawa*, Riyadh: Dar al-Kutub al-Islami, 1991, vol. 28, 32. According to *Ṣūrat Hā Min al-Sajdah*, 41:34.
20. Ibn Khaldun, *al-Muqadimmah*, vol. 1, 473.
21. Malik, *The Quranic Concept of War* (Dehli: Adam Publishers, 1979), 59, 60.
22. *Ṣūrat al-Imrān*, 3:54.
23. *Ṣūrat al-Anfāl*, 8:30.
24. *Ṣūrat al-Nisā*, 4:142.
25. *Ṣaḥīḥ Bukhārī*, 5:59:369. See also: 4:52:267.
26. This is exactly the Trojan horse schemed by Arafat with the "Oslo Accords."
27. *Ṣūrat al-An'ām*, 6:39; *Ṣūrat al-Ra'd*, 13:27; *Ṣūrat al-Naḥl*, 16:93; *Ṣūrat al-Fātir*, 35:8; *Ṣūrat al-Zumar*, 39:23; *Ṣūrat al-Mū'min*, 40:32; *Ṣūrat al-Jāthiyah*, 45:23; *Ṣūrat al-Muddaththir*, 74:31.
28. *Ṣūrat al-Nisā*. 4:141.
29. *Tabari, Ta'riḥ al-Rusūl wal-Mulūk*, vol. 20, The collapse of Sufyanid authority and the coming of the Marwanids, 188. *Ṣaḥīḥ Bukhārī*, 8:76:577; 9:93:532b. *Ṣaḥīḥ Muslim*, 1:349.

30. *Ṣūrat al-ʿImrān*, 3:28–9. It is also legitimized by: *Ṣūrat al-Baqarah*, 2:173, 185; *Ṣūrat al-Nisāʾ*, 4:29, *Ṣūrat al-Nahl*, 16:106; *Ṣūrat al-Hajj*, 22:78; *Ṣūrat al-Mūʾmin*, 40:28.
31. *Ṣūrat al-ʿImrān*, 3:28.
32. *al-Nahl*, 16:106.
33. Sami Mukareem, *al-Taḳīyah Fil-Islām* (London: Muʿassasat al-Turath al-Druzi, 2004), 7.
34. *Ibid.*, 26.
35. Jalal al-Din al-Suyuti, *al-Durr al-Manthūr fil-Tafsir al-Maʿathūr*, vol. 2, 176.
36. Razi, *Ahkām al-Qurʾān*, vol. 2, 10.
37. Etan Kohlberg, “Some Imami-Shiʿi Views on *Taqiyya*,” *Journal of the American Oriental Society* 95 (1975): 395–402.
38. Tabari, *Jamīʿ al-Bayān ʿAn Taʾwīl al-Qurʾān al-Maʾrūf: Tafsīr at-Tabari*. vol. 3, 267.
39. *Tafsīr Ibn Kathir*, vol. 2, 142.
40. *Ṣūrat al-Nahl*, 16:106.
41. *Ṣaḥīḥ Bukhārī*, 8:73:73.
42. *Ṣūrat al-Anfāl*, 8:39. Emile Tyan, *The Encyclopedia of Islam* (Leiden: Brill, 1960), vol. 6, s.v. “Djihad,” 538–40.
43. See: Denis MacEoin, “Tactical Hudna and Islamic Intolerance,” *Middle East Quarterly* Summer (2008): 39–48. See extensively and persuasively: Khadduri Majid, *War and Peace in the Law of Islam* (Baltimore, MD: The Johns Hopkins Press, 1955).
44. *Ṣūrat Muhammad*, 47:35.
45. *Ṣaḥīḥ Bukhārī*, 4:52:268–9. Ahmad Mahmud Karima, *al-Jihād fil-Islām: Dirāsah Fiqhiyah Muqārinah* (Cairo: al-Azhar, 2003), 304. Sami Mukaram, *Taqiyya fil-Islām* (London: Muʿassasat al-Turath al-Druzi, 2004), 32–3.
46. *Ṣūrat al-Anfāl*, 8:39.
47. *Ṣūrat al-Baqarah*, 2:193.
48. *Ṣūrat al-Taubah*, 9:33; *Ṣūrat al-Saff*, 61:9.
49. Karima, *al-Jihad fil-Islam*, 461, 469.
50. Michael Bonner, *Jihad in Islamic History: Doctrines and Practice* (Princeton, NJ: Woodstock Publishers, 2006), 148.
51. Naqib al-Misri, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law* (Beltsville, MD: Amana Publications, 1994), 605.
52. *Ṣaḥīḥ Bukhārī*, 3:49:857.
53. *Ibid.*, 9:84:64–5.
54. *Ṣaḥīḥ Muslim*, 032:6303.
55. *Ṣaḥīḥ Bukhārī*, 5:61:668.
56. *Sunnan Ibn Majāh*, 4:20:2544.
57. Razi, *al-Tafsīr al-Kabīr*, vol. 10, 98. Based on *Ṣūrat al-Baqarah*, 2:195; *Ṣūrat al-Nisāʾ*, 4:29.
58. Misri, *ʿUmdat al-Sālik, Reliance of the Traveller*, r8.2, 745–6. Based on 40:28.
59. *Ṣaḥīḥ Bukhārī*, 8:73:73.
60. Ahmad Ibn al-Tabarani, *al-Muʿjam al-Kabīr*, 121.
61. See the Chapter *al-Walāʾ wal-Barāʾ*.
62. *Ṣūrat al-Mumtāhanah*, 60:4.
63. David Pryce-Jones, *The Closed Circle: An Interpretation of the Arabs* (New York: An Edward Burlingame Book), 4.



64. Mukaram, *al-Taqiyya fil-Islam*, 30.
65. *Ṣūrat al-Mā'idah*, 5:31; *Ṣūrat al-A'rāf*, 7:26.
66. <http://www.islamdoor.com/k/297.htm>, accessed October 8, 2015.
67. <http://www.islamweb.net/fatwa/printfatwa.php?Id=39152&lang=A>, accessed October 8, 2015.
68. <http://islamqa.info/ar/ref/45865>, accessed October 8, 2015.
69. *Tafsīr Ibn Kathīr*, Vol. 1, 32–33.
70. *Sunan Ibn Majāh*, No. 2539.
71. *Ṣūrat al-Aḥzāb*, 33:21. See *Tafsīr Ibn Kathīr*, Vol. 7, 658; *Tafsīr al-Jalālayn*, 900.
72. [https://www.youtube.com/watch?v=ihnV\\_g7criA&feature=player\\_embedded](https://www.youtube.com/watch?v=ihnV_g7criA&feature=player_embedded), accessed October 8, 2015.
73. <http://www.cnsnews.com/news/article/penny-starr/white-house-summit-violent-extremism-opens-muslim-prayer-no-other-faiths#.VOZxTSVmeXE.twitter>, accessed October 8, 2015.
74. <http://www.nytimes.com/2009/06/04/us/politics/04obama.text.html?pagewanted=all&r=2&>, accessed October 8, 2015. Western leaders quote this verse as to whitewash Islam, without knowing its real meaning.
75. *Ṣaḥīḥ Bukhārī*, 1:8:387.
76. *Ibid.*, 1:2:24
77. *Ibid.*, 1:3:111; 4:52:283; 9:83:50.
78. Sheikh Abdur Rahman, *Punishment of Apostasy in Islam* (Lahore: Institute of Islamic Culture, 1972), 16, 18–9.
79. *Tafsīr Ibn Kathīr*, Vol. 3, 204–5, 210.
80. *Tafsīr Ibn Kathīr*, vol. 2, 37, 38.
81. Abu Da'ūd al-Sijistani, *Sunnan Abu Dawūd*, book 14 number 2676. Cases for forced conversion to Islam during that time are found in Ibn Ishāq's *Sīrat Rasūl Allāh*, The Life of Muhammad, 547, 614, 615, 645, 668–9. The motto: invite them to Islam for three days, and if they decline, fight them *fi-Sabilillāh*.
82. Nahhas, *al-Nāsikh wal-Mansūkh* (Beirut: Dar al-Kutub al-'Ilmiyah, 1986), 80.
83. Ibn al-'Arabi, *Aḥqām al-Qur'ān*, vol. 1, 232–4. Ibn Hazm, *al-Nāsikh wal-Mansūkh* (Beirut: Dar al-Kutub al-'Ilmiyah, 1986), 12–9, 27.
84. Suyuti, *Itqān fi 'Ulūm al-Qur'ān* (Beirut: Dar al-Kitab al-Arabi, 1973), 25–6.
85. Even family blood ties are broken. Loyalty to Islam is the utmost: *Ṣūrat al-Fath*, 48:29; *Ṣūrat al-Mujādilah*, 58:22.
86. *Tafsīr Ibn Kathīr*, Volume 3, Parts 6–8, 204–5, 210.
87. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol.12, the Battle of Qadisiyyah and the conquest of Syria and Palestine, 137.
88. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 10, The Conquest of Arabia, 2, 6.
89. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 9: The Last Years of the Prophet, 69.
90. *Ṣaḥīḥ Bukhārī*, 5:59:643. Tabari, *Ta'rikh al-Rusūl wal-Mulūk*, vol. 10, The Conquest of Arabia, 100.
91. *Tafsīr Ibn Kathīr*, vol. 2, 37, 38.
92. <http://hadith.al-Islam.com/Display/Display.asp?Doc=0&Rec=4747>, accessed October 8, 2015.



- <http://hadith.al-islam.com/Display/Display.asp?Doc=4&Rec=3291>, accessed October 8, 2015.
93. *Ṣaḥīḥ Bukhārī*, 4:52:257–8; *Ṣaḥīḥ Muslim*, 19:4319–20; *Sunan Abu Dawud*, 8:2663.
  94. Tirmidhi, *al-Jami' al-Ṣaḥīḥ*, vol. 7, 36.
  95. <http://www.islamonline.com/articles/677>, accessed October 8, 2015.
  96. <http://www.rightsidenews.com/200908115906/editorial/brennan-on-hizballah-they-cant-be-terrorists-they-have-lawyers.html>, accessed October 8, 2015.
  97. See *Tafsīr Ibn Kathīr*, and *Tafsīr al-Jalālayn*, to this *Surah*.
  98. *Sūrat al-Mā'idah*, 5:68; *Sūrat al-Baqarah*, 2:4–5; *Sūrat al-Nisā'*, 4:152.
  99. *Sūrat al-Imrān*, 3:19, 85.
  100. *Tafsīr Ibn Kathīr*, to 2:62. See also: *Tafsīr al-Jalālayn* to this verse.
  101. *Tafsīr Ibn Kathīr*, Vol. 2, 534–5; *Tafsīr al-Jalālayn*, 205.
  102. *Ṣaḥīḥ Muslim*, no. 2167. See also: no. 5389. See also *Sunnan Abu Dawud*, 5186. This verse was abrogated by *Sūrat al-Imrān*, 3:118.
  103. *Tafsīr Ibn Kathīr*, vol. 1, 84, quoting *Tafsīr al-Sādī*, Vol. 1, 3.
  104. *Tafsīr Ibn Kathīr*, Vol. 3, 63; *Tafsīr al-Jalālayn*, 233.
  105. *Ṣaḥīḥ al-Bukhari*, Nos. 3877 and 3880.
  106. This is the slogan of the Muslim brotherhood.
  107. For example: *Tafsīr Ibn Kathīr*, Vol. 3, 204. It is well elaborated in Chapter 3 of this volume.
  108. For example: *Tafsīr Ibn Kathīr*, Vol. 4, 410, and Vol. 1, 87. *Tafsīr Al-Qurtubī*, Vol. 1, 127.
  109. *Sūrat al-Bayyinah*, 98:6.
  110. [http://www.memritv.org/player/largePlayer.php?&width=571&height=463&skin=memri\\_red&autoplay=1&clip\\_image=http://www.memritv.org/pic\\_clip/clip\\_intro\\_571\\_432.jpg&clipid=4745](http://www.memritv.org/player/largePlayer.php?&width=571&height=463&skin=memri_red&autoplay=1&clip_image=http://www.memritv.org/pic_clip/clip_intro_571_432.jpg&clipid=4745), accessed October 8, 2015.
  111. <http://news.yahoo.com/erdogan-says-muslims-not-columbus-discovered-america-162759161.html>, accessed October 8, 2015.
  112. <http://archive.frontpagemag.com/readArticle.aspx?ARTID=19439>, accessed October 8, 2015.
  113. <http://archive.frontpagemag.com/readArticle.aspx?ARTID=8468>, accessed October 8, 2015.
  114. <http://barenakedislam.wordpress.com/2011/12/16/soon-the-flag-of-islam-will-fly-over-belgium-and-the-rest-of-europe-and-one-day-soon-over-the-white-house/>, accessed October 8, 2015.
  115. *al-Aqsa TV*, May 2, 2008.
  116. *The Guardian* (London), March 6, 2007.
  117. <http://www.presstv.ir/detail/181973.html>, accessed October 8, 2015.
  118. <http://www.dailymail.co.uk/news/article-1358792/Anjem-Choudary-lead-White-House-protest-calling-Muslims-rise-up.html>, accessed October 8, 2015.
  119. <http://www.anti-cair-net.org/FBItiesCAIRHamas>, accessed October 8, 2015.
  120. ITAR/TASS Russian news agency, March 5, 2006.
  121. Larry Poston, *Islamic Da'wah in the West* (New York: Oxford University Press, 1992), 115–34.
  122. Eduard Said, *Orientalism* (New York: Pantheon Books, 1978).

123. <http://www.investigativeproject.org/documents/misc/20.pdf>, accessed October 8, 2015.
124. Lorenzo Vidino, "The Muslim Brotherhood's Conquest of Europe," *Middle East Quarterly* Winter (2005): 25–34.
125. <http://www.telegraph.co.uk/news/newstopics/politics/labour/7333420/Islamic-radicals-infiltrate-the-Labour-Party.html>, accessed October 8, 2015.
126. For example: [www.SoundVision.com](http://www.SoundVision.com). It can be found extensively in the formal sites of Islamic groups in the US, mostly in Arabic.
127. See the analysis of Robert Spencer, *Stealth Jihad: How Radical Islam is Subverting America without Guns or Bombs* (Washington, DC: Regnery, 2008), 189–254.
128. <http://www.scribd.com/doc/31132476/WHAT-YOU-NEED-TO-KNOW-ABOUT-ISLAMIC-JIHAD>, accessed October 8, 2015.
129. Raymond Ibrahim, "Textbook Lies about Islam," *Pajamas Media*, April 5, 2009, accessed October 8, 2015, <http://pajamasmedia.com/blog/textbook-lies-about-islam/>.
130. <http://humanevents.com/2010/08/03/gingrich-sounds-the-alarm-about-the-stealth-jihad/>, accessed October 8, 2015.
131. The Arabic website *elaph* on October 31, 2004. From: MEMRI, November 19, 2004, No. 816.
132. *al-Sharq al-Awsat*, July 25, 2005.
133. [http://www.newsvine.com/\\_news/2010/09/23/5162200-texas-debates-pro-islamic-bias-in-textbooks](http://www.newsvine.com/_news/2010/09/23/5162200-texas-debates-pro-islamic-bias-in-textbooks), accessed October 8, 2015.
134. <https://www.youtube.com/watch?v=P8RRbPBIXe8>, accessed October 8, 2015.
135. Khadduri, *War and Peace in the Law of Islam*, 220.
136. James Brandon, *Virtual Caliphate: Islamic Extremists and Their Websites* (London: Centre for Social Cohesion, 2008).
137. Brooke M. Goldstein, "Welcome to 'Lawfare' – A New Type of Jihad," *Family Security Matters* April 14, 2008.
138. <http://sun.cair.com/AboutUs/VisionMissionCorePrinciples.aspx>, accessed October 8, 2015.
139. <http://www.cair.com/AmericanMuslim/ReportsandSurveys.aspx>, accessed October 8, 2015.
140. <http://bnp.org.uk/2009/07/islamists-bomb-britain-but-british-taxpayers-pay-millions-for-their-legal-aid/>, accessed October 8, 2015.
141. <http://www.jihadwatch.org/2007/03/flying-imams-lawsuit-appears-to-be-the-latest-component-in-a-national-campaign-to-intimidate-airline.html>, accessed October 8, 2015.
142. <http://www.jihadwatch.org/2008/06/new-york-times-isnt-sure-that-free-speech-is-such-a-good-idea.html>, accessed October 8, 2015. See also few examples of other key cases: <http://www.jihadwatch.org/2005/10/california-jury-throws-out-muslim-mans-lawsuit.html>, accessed October 8, 2015. <http://www.jihadwatch.org/2009/03/uk-muslim-cop-sues-other-cops-laughed-at-his-beard.html>, accessed October 8, 2015. <http://islamineurope.blogspot.com/2009/03/norway-new-hijab-wearer-sues-for.html>, accessed October 8, 2015. <http://www.jihadwatch.org/2009/04/minnesota-muslims-at-chicken-plant-win-135-million-in-discrimination-suit.html>, accessed October 8, 2015. <http://islamineurope.blogspot.com/2009/03/>

- france-human-rights-organization-sues.html, accessed October 8, 2015.
- http://www.jihadwatch.org/2009/05/greece-muslim-associations-sue-policeman-for-allegedly-desecrating-a-koran.html, accessed October 8, 2015.
143. http://atlashshrugs2000.typepad.com/atlas\_shrugs/2010/12/lawfare-status-10000000-islamic-supremacist-lawsuit-against-pamela-geller-moves-forward.html, accessed October 8, 2015. http://www.debbieschlussel.com/, accessed October 8, 2015.
144. http://gatesofvienna.blogspot.co.il/2010/10/court-date-for-elisabeth-sabaditsch.html, accessed October 8, 2015.
145. http://weaselzipper.us/2010/10/25/now-cair-wants-the-irs-to-investigate-steve-emerson/, accessed October 8, 2015.
146. *http://abc7chicago.com/archive/7871018/, accessed October 8, 2015.*
147. http://www.globalmbwatch.com/2008/06/05/mpac-meets-with-fbi-over-mosque-surveillance/, accessed October 8, 2015. See other cases on this site.
148. See: The Lawfare Project.
149. http://www.campus-watch.org/article/id/8415, accessed October 8, 2015.
150. Paul David Gaubatz and Paul Sperry, *Muslim Mafia: Inside the Secret Underworld that is Conspiring to Islamize America* (New York: WND Books, 2009).
151. See the chapter of *al-Walā' wal-Barā'*.
152. Bat Yeor, *Eurabia: The Euro-Arab Axis* (Madison, NJ: Fairleigh Dickinson University Press, 2005).
153. Pascal Bruckner, *The Tyranny of the Guilt: An Essay on Western Masochism* (Princeton, NJ: Princeton University Press, 2012).
154. LBC TV, August 27, 2008.
155. http://www.investigativeproject.org/220/al-arian-victory-to-islam-death-to-israel, accessed October 8, 2015.
156. http://www.oic-oci.org/oicv2/home/?lan=en, accessed October 8, 2015.
157. http://www.comcec.org/TR\_YE/Yeni\_Site\_Dokumanlar/Basic\_Documents/OIC\_Charter.pdf, accessed October 8, 2015.
158. http://www2.ohchr.org/english/bodies/hrcouncil/docs/16session/A.HRC.RES.16.18\_en.pdf, accessed October 8, 2015.
159. http://www.billofrights.org/, accessed October 8, 2015.
160. http://www.archives.gov/exhibits/charters/declaration\_transcript.html, accessed October 8, 2015.
161. http://sultanknish.blogspot.co.il/, accessed October 8, 2015.
162. http://counterjihadreport.com/2015/08/11/islamist-influence-in-hollywood/, accessed October 8, 2015.
163. http://www.barenakedislam.com/2012/01/29/obama-regime-hands-huge-propaganda-victory-to-radical-islamists-seeking-to-criminalize-speech-deemed-offensive-to-muslims/, accessed October 8, 2015.
164. http://time.com/3818372/islamic-feminist-duke-speech/, accessed October 8, 2015.
165. http://www.muslimnews.co.uk/newspaper/top-stories/labour-to-outlaw-islamophobia-says-miliband-in-an-exclusive-interview/, accessed October 8, 2015.

166. <http://www.theguardian.com/commentisfree/libertycentral/2008/dec/16/racial-religious-hatred-act>, accessed October 8, 2015.
167. <http://eaglerising.com/1749/preacher-jailed-false-hate-speech-charge/>, accessed October 8, 2015.
168. *Australian* ("Don't Mention the Terror", September 6, 2008; "Status Quo Defence Fails", September 20, 2008); and *On Line Opinion* ("9/11: Treason in the Academic Comfort Zone?" September 11, 2008).
169. Carl Ungerer "Radical Pacifism in Terror Studies," *Australian*, July 9, 2008.
170. Allon Lee, "Counter-Terror Contretemps," *AJAC News & Articles*, June 24, 2008.
171. <http://www.ctc.usma.edu/sentinel/CTCSentinel-Vol2Iss2.pdf>, accessed October 8, 2015.
172. Oriana Fallaci, *The Force of Wisdom* (New York: Rizzoli, 2006). see also Nonie Darwish: <http://pajamasmedia.com:80/phyllischesler/2009/01/19/there-is-no-such-thing-as-moderate-islam-continued-conversations-with-nonie-darwish/>, accessed October 8, 2015.
173. <http://ushistorysite.blogspot.com/2008/05/history-goes-viral-teddy-roosevelt-on.html>, accessed October 8, 2015.
174. [http://www.huffingtonpost.com/2009/09/23/gaddafi-un-speech-libyan\\_n\\_296175.html](http://www.huffingtonpost.com/2009/09/23/gaddafi-un-speech-libyan_n_296175.html), accessed October 8, 2015.
175. <http://islamversuseurope.blogspot.co.il/2012/02/boumediennes-un-speech-wombs-of-our.htm>, accessed October 8, 2015.
176. See an eye-opener discussion: <http://pamelageller.com/2015/04/eurabia-50-million-muslims-in-europe-and-80-are-living-on-welfare.html/#sthash.4U2qJeEl.dpuf>, accessed October 8, 2015.
177. Lewis R. Rambo, "Theories of Conversion: Understanding and Interpreting Religious Change," *Social Compass* 46, no. 3 (1999): 259–71.
178. James Brandon, *Virtual Caliphate: Islamic Extremists and Their Websites* (London: Centre for Social Cohesion, 2008).
179. *al-Bayan* (Dubai), no. 148, April 1999.
180. Yusuf al-Qaradawi, "Duties of Muslims Living in the West," IslamOnline.net, March 24, 2008.
181. "*al-Muslimun al-Judad*," *Al-Sharq al-Awsat* (London), March 18, 2001; Muhammad Haneef Shahid, *Why Women Are Accepting Islam* (Riyadh: Darussalam, 2002).
182. Rambo, "Theories of Conversion."
183. Ja'far Sheikh Idris, "*al-Da'wah wa-Wasā'il al-Itisāl al-Hadīthah*," *al-Bayān* (Dubai), no. 148, April 1999.
184. *The Sunday Telegraph*, August 8, 2009.
185. *The Guardian*, London, February 7, 2005.
186. <http://www.investigativeproject.org/1100/hizb-ut-tahrir-shariah-takes-precedence-over-us>, accessed October 8, 2015.
187. PA TV, May 13, 2005.
188. PA TV, June 23, 2002.

## *Hijrah*—Muslims Immigration and Demography

As elaborated, Islam is a missionary political religion, an ever expending faith that has no borders and no political limits. It is intended to be the universal hegemonic religion for all mankind, by force of Jihad; by propagation of *Da'wah*; and by mass immigration and by demography of high birthrate of *Hijrah*. From Muslim perspective, there are only two kinds of people in the world: Muslims and non-Muslims; believers and infidels. As Islam constitutes one nation (*Ummah*), religiously and politically, all the infidels are also one unified nation (*Millah*), whose interests are opposite and rival to those of the Muslim *Ummah* (*al-Kuffār Millatun Wāḥidah*).

In Muslim worldview, Islam is a salvation for mankind, by submission, surrender and the total devotion to Allah and his messenger. As such, Islam is not for any geographic or political entity, and the “Nation of Islam” (*Ummah*) is worldwide. This definition includes (a) those countries whose rulers claim to be Muslims but, in the eyes of the true Muslims, are in fact apostates. These are the “Near Enemy” (*al-'Aduw al-Qarīb*), and in fact the first to be toppled down; (b) those territories that were conquered by Islam and are ruled now by infidel regimes, like Spain or India or Israel. These are the intermediate enemy to be fought in order to liberate their territories, being *Waqf*, Islamic lands; (c) those territories to which Muslims have been immigrating, and where they now form a significant part of the population, as in Europe. These are the “Far Enemy” (*al-'Aduw al-Ba'id*) to be fought later on. Flooding these territories by immigrants is the strategy of Islamic invasion.

However, it is quite interesting that the issue of *Hijrah* in the Islamic doctrine stems exactly from opposite angle. The Islamic *Shari'ah* is very clear: it is forbidden for Muslims to leave Islamic

lands and to reside in non-Islamic territories. This is according to the *Hadīth*:

Narrated Ibn 'Abbas: Allah's Apostle said, "There is no *Hijrah* [from Mecca to Medina] after the Conquest [of Mecca], but Jihad and good intention remain; and if you are called for fighting, go forth immediately."<sup>1</sup>

This important *Hadīth*, ruled out as determining by Muslim exegetes, proclaim that Muslims cannot leave the Islamic territory and cannot live in non-Islamic states and under non-Islamic rule that are not run and governed by the *Sharī'ah* and according to the Qur'an and the *Sunnah*. After the conquest of Mecca there is no longer a *Hijrah*, that is, as long as there is an Islamic owned territory where Islamic law is the dominant, Muslims must live in it and must not leave it. Islamic Jurisprudence relies on the Qur'an concerning this issue:

angels will say: "was not Allah's earth large enough for you to migrate...?"<sup>2</sup>

"... you are not responsible for protecting those who embraced the faith but did not leave their homes until they do so..."<sup>3</sup>

"... surely my land has plenty of scope, and so you worship me alone."<sup>4</sup>

There is almost no argument among the Muslim exegetes concerning the meaning of these verses: all those who became Muslims during the era of the Prophet in Mecca were under the obligation to migrate to Yathrib, later on called *Madinat al-Nabī*, the city of the Prophet. Islamic exegesis translates these verses that Muhammad had forbid Muslims to live under non-Islamic rule. Muslims must leave territories in which the Islamic law is not the supreme and Islam is not ruling there, and migrate to Islamic territory as soon as possible.<sup>5</sup> This commandment was never abolished, and he who violates this commitment is considered being *Murtad*.<sup>6</sup>

All Islamic Schools of Jurisprudence (*Madhāhib*) agreed to this and in fact could not give other legal ruling since it is anchored in the Qur'an and has become *Farīdah* (committed ruling). The non-Muslim territory is defined as where the Islamic law (the *Sharī'ah*) is not the dominant, even though the majority of inhabitants are Muslims. Accordingly, Muslim jurists agreed that there is a consensus (*Ijmā'*) on this, and could not issue any other solution. This is the opinion of Ibn Salam<sup>7</sup> and al-Tahawi,<sup>8</sup> of the *Hanifi* School; Muhammad al-Shafi'i, of the

Shafī School<sup>9</sup>; Ibn Rushd,<sup>10</sup> of the Maliki School; and Ibn Taymiyya,<sup>11</sup> Ibn Qudamah,<sup>12</sup> and Ibn Qaym al-Jawziyah,<sup>13</sup> of the Hanbali School.

The most important quoted verse is *Sūrat al-Nisā'*, 4:97, were one can find unanimously interpretations about the Muslim's imperative to live in Islamic lands.

“Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort.”

Ibn Kathir (d.1373), one of the most distinguished and highly influential Qur'an exegete, whose interpretation is accepted by all the *Mathāhib* as authentic, explains: this verse was revealed in connection with those hypocrites who were in Mecca and acted against the prophet. Therefore, angels will take their souls and ask them “why did you reside at this place? Why did you avoid exile?” in such conditions you should have forsaken your houses and escape from those who stood against you and perverted you from the real faith. And you should have gone to any place which would have provided you shelter against the polytheists. He quotes Samarah bin Jandab, as the Prophet said: “One who remains with polytheists at a place and lives with them, he is like them”<sup>14</sup>; Ibn Kathir summed up the issue: *Hijrah* is not only the only guarantee to Islamic honor, liberty, peace, and prosperity, but it is a guarantee the Muslims will not assimilate among the infidels. It leads from slavery to the highest altitude of prosperity and bliss.<sup>15</sup>

Zamachshari comments on this verse: “Some people were in Mecca and did not make the *Hijrah*, despite the fact that it was obligatory.” This scolding statement has been given because they deprived themselves of the blessings of *Hijrah*. The words “was not the Earth of Allah spacious?” mean that they had means available to go to other countries where they could have freely professed their faith without any obstruction. When a person has no capability to establish *Dīn*, *Hijrah* becomes an obligatory duty for Allah and the Prophet.<sup>16</sup> All Muslims must migrate if they are unable to publicly show their *Dīn* and are not able to establish their obligatory duties (*Wājibāt*) due to their residence with the *Kuffār*.<sup>17</sup> Tabari, relating to this, does not use the word *Mamnū'* (forbidden), but *Harām* (religious taboo).<sup>18</sup>

Ibn Rushd, has insisted that Muslims are not allowed to live under non-Islamic rule, not only because the *Sharī'ah* does function there



(the main of the Hanīfī School); and not only the *Sharī'ah* must always be the supreme law (the main of the Shāfi'ī School); but because it is impossible that an infidel rules over a Muslim. A Muslim that freely immigrates to non-Islamic territory and allows a *Kāfir* to rule over him is in fact *Murtad*, provided it is for Jihad and spread of the religion.<sup>19</sup>

Mawardi explains this verse as follows: a Muslim can live *Dār al-Kufr* only in two cases. One, he had kept up struggle for the dominance of Islam to convert un-Islamic system into Islamic one. Second, having no chance of leaving the land he lives in a dislike and disrespect. Otherwise, in every other case he must leave away and live in *Dar al-Islam*.<sup>20</sup> The reason is that Islam is destined to rule and conquer and not to be ruled and conquered by others (*al-Islām Ya'lû wala Yu'la 'Alayhî; wa-Lan Yaj'al Allāh al-Kāfirîn 'Alal-Muslimîn Sabīlan*).<sup>21</sup> One historical example when most of the Muslims living in the Land of Israel left the territory after the Crusaders conquered it.

al-'Ayni (d.1451), the chief *Qādī* of Egypt during the Tatars invasion, clearly claimed that according to all four Islamic Schools of Jurisprudence, all Muslims who live under non-Islamic rule, must immigrate to the Islamic territory. However, he also added a provision, unless they act to Islamize the non-Islamic territory where they reside. He who does this will have the mercy of Allah and all his sins will be absolved. This has become a consensual doctrine among the Islamic theology and stems from the Qur'an's order<sup>22</sup> that the true believer is the one who gives up all his assets and belongings and immigrates to the Islamic territory.<sup>23</sup>

Abu al-'Ala al-Mawdudi has the same opinion: a Muslim can live in *Dār al-Kufr* only if he makes all efforts for the predominance of Islam in that land (*Iqāmat al-Dīn*), or he lives under compulsion of tyranny and corruption. In all other cases he must live only in *Dār al-Islām*. The *Hijrah* provides a free and pure atmosphere for the development of Islamic character and enabling the Muslims to lead humanity to perfect life and the advancement of the truth. *Hijrah* is complementary to Jihad and helps to establish the "rule of Allah," the *Sharī'ah*, only through the *Khilāfah* system.<sup>24</sup>

Sayyid Qutb has explained the meaning of the words "when angels take the soul of those who die in sin" as there are those people who did not adopt *Hijrah* because of expediency of interests and circumstances or fear of misfortune and hardships in exile, instead to live a respectful life in *Dār al-Islām*. Therefore, they will remain in disgrace forever and their abode is like *Kufr*. The only outlet left for the true Muslim

believer is to make all efforts and spare no time in order to transform it to become Muslim or bringing it under Islamic influence. If, however, there is no positive effort to Islamize the society or the state he lives in, he becomes a partner of a place of cowardice, oppression, and *Kufr*.<sup>25</sup>

Historically, the *Hijrah* was in fact the flight of Muhammad from Mecca to Medina, as the Meccans made their decision to execute Muhammad and his *Ṣahābah*, after his wife Khadijah passed away and no longer had he a protection.<sup>26</sup> However, Islamic religious eschatology condemns this approach as ignorant and null and void, neither supported by logic nor from history. According to their approach, the *Hijrah* was neither a demonstration of run-away cowardice nor an excuse for flight through weaknesses and desperation. It was a blessing act deliberately scheduled, decided, and executed by Allah for spreading his religion by means of expansion and occupation (*Futūḥāt*) of the infidels' territories.

When Allah revealed the plot of the infidels to assassinate Muhammad, being the best plotter,<sup>27</sup> he gave him the permission to emigrate from Mecca.<sup>28</sup> It was on September 16, 622, a date that marked an essential stage for the establishment of the Islamic *Ummah*. It was the command of Allah, promising the Muslims victory and establishment on earth.<sup>29</sup> As Muhammad succeeded in Medina, the *Hijrah* has become much more than a mere physical migration, but rather a cosmological transformation, an important factor in the process of consolidation and empowerment of the Islamic community.<sup>30</sup>

For Islamic exegesis the *Hijrah* of Muhammad was the end of an era of weaknesses and misfortunes and marked a new beginning of success and victory. Therefore, religiously and consciously, it was so important that the decision of Umar to mark the Islamic calendar beginning from the year 622 was accepted without any objection, though it was Muhammad's decision.<sup>31</sup> The *Hijrah*, therefore, was a revolutionary strategy, a policy designed and structured for the betterment of Islam and to promote the progress of the entire humanity. Muhammad presented the Islamic ideals and values to mankind only after the *Hijrah*. It has become a model, a doctrine, and a strategy to be emulated by Muslim believers through history, a commandment every Muslim must also imitate and follow today. The entire world belongs to Allah alone, therefore it must be conquered, and Islam must subdue humanity, for its best interests.

The *Hijrah* was for the sake of the religion of Allah and the establishment of the Islamic *Ummah*. It was aimed to spread the religion

all over the world as an example and a model. Therefore, the *Hijrah* is considered to be a Jihad for the sake of religion. It was not just a human activity but an act ordained by Allah, to establish his religion worldwide. With the *Hijrah* came the establishment of the new Muslim community, the *Ummah*, and with the *Ummah* came the need for new Islamic politics to rule over the world. The Muslim community must seek to obtain the superiority of the host country, and to act on all fields of politics, economy, and social life. All these are legally binding upon the Muslim *Muhājirûn*, immigrants.

The Islamic eschatology declares: Medina was conquered by *Hijrah* and Mecca by the arms of Jihad. The first has strike the roots and the seeds of the *Ummah*, and the other has flourished its fruits worldwide. The first was the basis for development and the other was the pillar of manifestation and institutionalization. The first was the spirit that brought the existence while the other declared its triumph and victory worldwide. This historical event repeats itself today, which is the basis of the Muslims' behavior in *Dār al-Kufr*. Therefore, integration and assimilation are absolutely forbidden, and on the contrary, Muslims must do their utmost to assimilate and integrate the infidels to Islam.

Muslims are not allowed to live among the *Kuffār* in non-Islamic states if Islam is not the only legitimate formal religion of the state and the *Shari'ah* is not the only law. Muslims must live only in *Dār al-Islām*, or stay temporarily in *Dār al-Kufr*, until the Islamization of the host society is achieved. The cleric and *Mufti*, Abdallah al-Nasfi has enlarged this rule and claimed it is even forbidden for Muslims to live in an Islamic state if the regime is corrupted, violates the *Shari'ah* (*Ma'āsi*), and operates in *Bid'ah* (un-lawful innovational laws).<sup>32</sup>

Why Muslims are obliged to live under Islamic rule? Why must they migrate from the lands of infidelity to the Islamic territory? For the Muslim exegetes, *Hijrah* is a manifestation of the significance of Islamic cultural and civic aspects. Muhammad forbade his followers to travel or to immigrate to a non-Muslim country: "I am innocent of any Muslim that lives amongst the *Kuffār*."<sup>33</sup> He would not intercede nor implore Allah's forgiveness for them. He is absolved of his responsibilities toward them as they had committed *Kufr* by associating with non-Muslims, even they are true believers. It is reported that Muhammad had said: "Whoever collegiate or aggregate with non-Muslims and lives with them, he is one of them."<sup>34</sup>

In the face of such a clearly defined prohibition within both the Qur'an and the *Sunnah*, one must wonder how modern-day

immigration is so widespread among the Muslims. Why is it that so many Muslims have chosen to live in the lands of the infidels, and do not return to the Islamic territory as soon as they have the opportunity? Do the economic-social burdens overcome the religious commandments? Obviously, there appears to be a contradiction in the behavior of millions of Muslims regarding this injunction. Are we to believe that all Muslims residing in non-Muslim states have simply forsaken or deny an important aspect of Islamic law for personal convenience or economic gains? Islamic exegesis and contemporary Muslim *Imāms* solve this issue as follows: it is forbidden to live in non-Islamic territory, in *Dār al-Kufr*, and staying there must be only temporary. Therefore, integration and assimilation of Muslim immigrants among the host states are forbidden. The sole reason for staying in *Dar al-Kufr* is to make all efforts to bring the non-Islamic territory under Islamic rule. If not, Muslims must do their best to leave back to *Dār al-Islām* territory.

This approach is elaborated in *Surat al-Nisā'*, 4:100:

“And whosoever leaves his country in duty to Allah, will find many places of refuge and abundance on the earth. And he who leaves his home and immigrate in the way of Allah and his messenger and death overtake him is sure to receive his reward from Allah . . .”

Khālid al-Mājid, one of contemporary influential Islamic exegetes, declares that it is a must upon Muslims to migrate from *Dār al-Kufr* to *Dār al-Islām* under the following conditions: if a Muslim cannot openly practice his *Dīn* in the *Dār al-Kufr*; if a Muslim can afford to journey back to the *Dār al-Islām*; and if there is accessibility to a Muslim country where he can practice his *Dīn*. It is lawful for the Muslim to stay in *Dār al-Kufr* under the following conditions: there is a valid reason to stay, as the necessity of an appropriate *Hijrah*; if he cannot find any Muslim country to migrate to, or he is persecuted there; and when he stays in *Dār al-Kufr* for a short period of time: to receive medical care, or business relations, or for education, or officially, serving his country as a diplomat. Under these, *Hijrah* is acceptable, and still the Muslim believer must remain faithful to Islam and to his brothers, and under any circumstance he should not favor his relation with the *Kuffār* over his Muslim brothers and Islamic belief.<sup>35</sup>

Sheikh Muhammed Salih al-Munajjid has issued a *Fatwah*: “It is not permissible for the Muslims to attend the festivals of the *Mushrikīn* (those who associate other gods with Allah) . . . Do not enter upon the *Mushrikīn* in their churches on the day of their festival, for divine wrath is

descending upon them . . . Avoid the enemies of Allah on their festivals . . . Whosoever settles in the land of the non-Arabs (non-Muslims) and celebrates their new year and festival and imitates them until he dies in that state, will be gathered with them on the Day of Resurrection.”<sup>36</sup>

In answering to the question: “Is it allowed to take the nationality of the US or a European country?” Muhammad Taqi al-Uthmani, of the *Majlis Mujma’ al-Fiqh al-Islāmi*, answered in a *Fatwah*: “Taking permanent residence in a non-Muslim country, adopting their nationality, and making it one’s country of residence as its citizen is a matter of apostasy. He would not be regarded as a Muslim and is liable of being declared a *Kāfir*.” The *Fatwah* is clear: “Do not inhabit or settle with non-Muslims and do not collegiate with them, for whoever does this, is not one of us.” However, it is permissible to take its citizenship only if a Muslim is persecuted in this country and he has no way of protecting himself from all forms of injustice (*Dhulm*). The best solution to this problematic issue is the Muslim invites the local people, the *Kuffār*, to Islam by practicing the *Sharī’ah*. Then, his stay in *Dār al-Kufr* is not only permissible, but he will be rewarded for the merit of it.<sup>37</sup>

Travelling to the land of the *Kuffār* is impermissible (*la Yajūz*) unless two conditions are met: (a) that the person has knowledge (*Ilm*) to repel doubts (*Shūbbahāt*); (b) that he keeps his faith (*Imān*) to prevent him from falling into lustful desires (*Shahawāt*); and he keeps a strong animosity toward the *Kuffār*.<sup>38</sup> If these conditions are not met, Muslims are not allowed to travel due to the *Fitnah* that exists there. Residing (*Iqāmah*) in the land of the *Kuffār* is dangerous, as the Muslims might become sinners (*Fussāq*). Residing and settling in *Dār al-Kufr* is absolutely forbidden as it involves complete mixing with the infidels. Muhammad Taqi al-Uthmani quotes Abu Dawud and al-Tirmidhi that the Prophet said, “Whoever joins a *Mushrik* and lives with him is like him”; and “I am free of every Muslim who lives among the *Musrikūn*.”<sup>39</sup> Muslims in a country that is not governed according to the *Sharī’ah* should do their utmost to bring it under Islamic law. It is *Bid’ah* not to call for and to work steadily for the implementation of the *Sharī’ah*.<sup>40</sup>

As Muslims cannot live in *Dār al-Kufr*, the best believer is the one who manages to transform this commandment to promoting the Islamic interests. So, the believer who stays in *Dār al-Kufr* and strives to transform it to *Dār al-Islām* “is sure to receive his reward from Allah . . .”<sup>41</sup> This also marks the ultimate message that integration and assimilation

of Muslims among the host states in *Dār al-Kufr* are forbidden. This commandment is abiding: as long as there are infidel territories, as *Dar al-Kufr* exists on earth, the injunction of *Hijrah* continues to be obligatory up to Day of Judgment. The basis of this methodology is the *Hadīth* related to Muhammad:

“I charge you with five of what Allah has charged me with: to assemble; to listen; to obey; to immigrate; and to wage Jihad for the sake of Allah.”<sup>42</sup>

The first three of the five commands are part of *Imān*, belief: to assemble means to join together the Muslim community, the *Ummah*, to work together for the Islamic cause, rest upon the principle of *Tawhīd*.<sup>43</sup> The other two, to listen and to obey means absolutely and wholeheartedly believe in Allah and his messenger, that is, obedience and submission.<sup>44</sup> Muhammad, who was sent as the final prophet to all mankind, is the perfect model all believers must obey and imitate.<sup>45</sup> This is *Sunnat Rasūl Allāh*, and *Ṣirāṭ al-Mustaqīm* believers must follow. The other two, *Hijrah* and Jihad, are commanded for materializing the interests of Islam, to bring about Islam’s victory. To Immigrate and to wage Jihad for the sake of Allah are tightly connected with to believe, according to the following verses:

“Surely those who believed and immigrated and fought in Jihad for the sake of Allah, these hope for mercy of Allah and Allah is forgiving, merciful.”<sup>46</sup>

“Surely those who believed and immigrated and fought in Jihad for the sake of Allah with their property and their souls, and those who gave shelter and helped—these are guardians of each other . . .”<sup>47</sup>

“And (as for) those who believed and immigrated and fought in Jihad for the sake of Allah, and those who gave shelter and helped, these are the believers truly . . .”<sup>48</sup>

“And (as for) those who believed afterward and immigrated and fought in Jihad for the sake of Allah with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things . . .”<sup>49</sup>

“Those who believed and immigrated and fought in Jihad for the sake of Allah with their property and their souls are much higher in rank with Allah . . .”<sup>50</sup>



“Surely your Lord, with respect to those who immigrated after they are persecuted, then fought in Jihad in the way of Allah and are patient . . .”<sup>51</sup>

This is the Islamic trilogy: belief (*Imān*) that leads to immigration (*Hijrah*) that is accomplished by holy war against the infidels (*Jihād Fī-Sabīlillāh*). Before *Hijrah*, Islam had to adopt patience and express the believers’ faith through *Salāh* and *Zakāt*; while after the *Hijrah*, Islam ordained for Jihad and conquests of their enemies. The primary purpose of Jihad is to create a world order characterized by total submission to Allah through *Imān*. These three are the components for spreading the message to establish the Islamic *Khilāfah* worldwide. From these verses, “those who believed” (*Āmanû*); are “those who immigrated” (*Hājarû*); and are those who “fought in Jihad for the sake of Allah” (*Jāhadû*). Belief, immigration, and conquests are the stepping stones for the expansion of Islam as the only legitimate lawful religion to the entire world.

*Imān*, *Hijrah*, and Jihad are tightly interconnected: Jihad is not complete without *Hijrah*; and *Hijrah* and Jihad are not complete without *Imān*. Each can be the pivotal goal: the primary goal of *Imān* is the establishment of the Islamic *Ummah* that rules over the world, and it is achieved by *Hijrah* and Jihad. It is also true that the primary goal of the *Hijrah* is the establishment of a world Islamic *Ummah*, and it is accomplished by *Imān* and Jihad. That is also to say that Jihad is the supreme means to bring about the Islamic world hegemony, and it is assisted by *Hijrah* and *Imān*. As *Imān* is basic and obligatory, so are *Hijrah* and Jihad. Thereby, *Imān* is a prelude to *Hijrah*, as *Hijrah* is a prelude to Jihad. Without *Imān*, *Hijrah* has no meaning, and without *Hijrah*, Jihad has no meaning. It can also be said that the aims and the objectives of the *Hijrah* are to revive *Imān* by performing Jihad, as to establish Islam’s authority in the world.

The Islamic confession ultimately states that humanity and all its governments belong to Allah and his messenger.<sup>52</sup> Muslim exegetes state without reference that Muhammad declared, “migration cannot be ended as long as there is *Kufr* in the world.” In the *Aḥādīth* it is reiterated:

“*Hijrah* will continue until the sun rises from the West. *Hijrah* would not be stopped until repentance is cut off, and repentance will not be cut off until the sun rises from the West.”<sup>53</sup>



*“Hijrah ceases only when a place, a community or a country has been won over, and Fath (occupation) has been achieved. Only then, there is no Hijrah.”*<sup>54</sup>

As long as the enemy resists Islam and Islam is not regarded the only supreme political religious system by humanity, *Hijrah* continues to exit. It becomes a must by displaying and practicing the religion openly. This is the basis of the Muslims' mass street praying in the main streets, a phenomenon that is known only in *Dār al-Kufr*. This is an absolutely 100% political declaration and it has nothing to do with religious belief, that is, “we are here and we come to dominate.” Moreover, Muslims in *Dār al-Kufr* can perform Jihad and *Da'wah* as a means of occupation only by multiplying the numbers of Muslim immigrants, by *Hijrah*. The power of Islam cannot be executed if the Muslims are few, without increase in numbers and without the arrival of more new Muslims, as it was proven all along Islamic history of occupations. As there can be no empowerment of the religion without *Hijrah*, Islam cannot be demonstrated in *Dār al-Kufr* if the Muslims were not to immigrate and settle down there as a planned strategy.

Here is the basis of Islamic demography as a product of immigration and birthrate. The emigration and settlement of Muslims in the West is a religious duty, forming and reorganizing the Muslims to establish an Islamic community, the *Ummah*. In due time its role will be ushering in and enforcing the *Shari'ah* as the only legitimate way of life. This is the primary objective of Islamic mission to the peoples of *Dār al-Kufr*, to be occupied and be Islamized from within.

Muhammad Abd al-Khaliq recommends establishment and consolidation of Muslim communities in *Dār al-Kufr* by huge immigration and at the same time by practicing loyalty and allegiance to the Islamic *Ummah* alone. The immigrants must not accept the system of laws of the *Kuffār* and not to accommodate in the host societies. They must commence with the establishment of mosques everywhere; and practice their public prayers in the main streets, as a visible display of the Islamic power. The most important mission is to educate and indoctrinate the young generation born in *Dār al-Kufr* to follow the *Shari'ah* and by learning the Arabic language as a top priority. At the same time Muslims must produce inroads into the affairs of the host communities to weaken them from within and to facilitate their conversion to Islam, using *Da'wah* and Jihad.<sup>55</sup>

What are the mechanisms the strategy of *Hijrah* is operated as to achieve world Islamic rule? Two important means are *Tamkīn* and *Idād*.<sup>56</sup> *Tamkīn* means to enable, to consolidate. In Islamic terms, it is to enable control in all matters.<sup>57</sup> In contemporary usage, it is the strengthening and profiling the Islamic identity as a fundamental precondition for establishing and consolidating the Islamic rule. *Idād* means preparation, increase in numbers. In Islamic terms it is to be ready and prepared with military means against the enemies of the believers.<sup>58</sup> In contemporary usage, it is the practical preparation for seizing power in the host lands: building and strengthening Islamic infrastructure, and making all preparation to establish the Islamic rule in there.

Both *Tamkīn* and *Idād* are intended for structural and communal purposes in the service of the Islamic identity. Internally, consolidating the Muslim community by socialization and indoctrination processes; and externally, it grants the Muslims the legitimacy to infiltrate all *Dār al-Kufr*'s infrastructure and institutions in order to conquer them from within.<sup>59</sup> That is why the establishment and empowerment of the Islamic *Ummah* through *Hijrah* is a command of Allah for Islam's victory.<sup>60</sup>

It is also embodied by the command to always perform "good" and to abstain from "evil."<sup>61</sup> However, doing "good" has never meant practicing the universal or moral good for the sake of mankind or recognizing and legitimizing the other, but only domestically, doing good within the Islamic community. The pinnacle of that "good" is to promote Islam as the only religion and to work for the advancement of Islamic interests (*Masālih al-Islām*). Therefore, everything Muslims declare in praise of peace, security, tranquility, and cooperation are not mutual peaceful relationships, as live and let live, as a pluralistic world, according to Western conceptions, but only for the Islamic interests and achievements. There is no recognition and no acceptance of the other's legitimate existence.

This ethnocentric system of one-dimensional approach of black and white is exemplified by the following: "The religion before Allah is Islam alone."<sup>62</sup> "And whoever seeks a religion other than Islam, it will never be accepted by him, and in the Hereafter he will be one of the losers."<sup>63</sup> The Arabs are the most dignified and noble nation among all human race. As for the infidels, "we will fight them forever for the sake of Allah. Killing the infidels is a small matter for us."<sup>64</sup> The believers are the only purified among human race, as Allah loves those who are purified.<sup>65</sup> Evil is always related to the infidels and the world of apostasy. Abstaining from "evil" and performing "good" also means that

Muslims are forbidden to live among the infidels under their laws and way of life, and to become their friends.<sup>66</sup> A loyal (*Mukhlis*) Muslim means total submission and devotion to Allah, which inherits glorious life in the hereafter.<sup>67</sup>

At the same time, to be an infidel means miserable and corrupt life in this world and the agony of hellfire in the hereafter. From here stems the absolute readiness of Muslims to kill and be killed for the sake of Allah, as a win-win situation:<sup>68</sup>

“Those who fight in the way of Allah, who sell this world’s life for the hereafter; and whoever fights in the way of Allah, be he slain or be he victorious, we shall grant him a mighty reward.”<sup>69</sup>

“. . . they fight for the sake of Allah, so they slay and are slain; a promise which is binding on Him in the Old and New Testaments and the Qur’an.”<sup>70</sup>

This is the right natural world order that should be preserved and becomes constant. Moreover, it is not only win-win for those who die for the sake of Allah, and not only the glorious life in Paradise with virgins there, but it is the eternity of life for the *Shuhadā* with Allah:

“And do not speak of those who are slain in Allah’s way as dead; nay, (they are) alive, but you do not perceive” (*La Taqûlû Liman Yuqtalu Fî-Sabilillâhi Amwâton, Bal Ahyâon wa-Lâkin Lam Tash’rûn*);<sup>71</sup>

“And reckon not those who are killed for the sake of Allah as dead; nay, they are alive (and) are provided sustenance from their Lord” (*La Tahsabâna Allathîna Qutilu Fî-Sabilillâhi Amwâtan, Bal Ahyâon ‘Inda Rabbihim Yurzaqûn*).<sup>72</sup>

Without understanding and embracing the purity of the Islamic faith and its superior system to be implemented on the entire world, one would not be able to tear down the societal infrastructure of the enemy by *Hijrah* and Jihad. This is to be operated by infiltration of the Muslims in *Dār al-Kufr* and deceiving the infidels in calculated schemed stages. It is a step by step methodology of migration processes designed to subdue and subjugate the host society, culminating in the implementation of the *Sharī’ah*. The Islamization of the infidels’ territories becomes inevitable.

From Muslim exegetes’ vantage point, the future is with Islam, and the destiny of Islam is to win over the infidels as a must. Everything in current Islam is related and emulated by the past, mainly the

examples of Muhammad, his acts (*Fu'ûlihî*) even his silence (*Sukûtihi*). Muhammad sought asylum for his persecuted small community firstly in Ta'ef, among Banu Thaqif tribe, but out of the harsh objection, he decided to send them to Abyssinia (*al-Hijrah al-ûlah*). Nevertheless, even there being persecuted and in flight, they were empowered by Muhammad to carry the message of Islam, to transform the host society to become Muslim. Islamic sources proclaim that even the Negos, King of Abyssinia, converted to Islam. This is a symbol and a strategy for contemporary Islam in the world to follow and pursue.

Part of the *Hijrah* socialization and indoctrination, the message is to sanctify Mecca in the hearts of the believers, so that even the Muslims are immigrants in faraway territories, they must keep their Islamic identity and must not integrate and assimilate in their host societies. The model to follow was by transforming the *Ka'bah* and its surroundings that were cherished and admired by the pagan Arabs, as sacred Islamic sites, ordered by Allah to Abraham and his son Ishmael.<sup>73</sup> The same pattern was the adoption of the *Hajj* tradition that was performed by the pagan Arabs, and with many other traditions. Hence, even though Muslims reside in faraway territories, still their loyalty and activity is solely to the Islamic *Khilāfah*.

As the example of Muhammad is absolutely binding to all Muslims, they follow his life-time and experience that have passed over four main stages:

- (a) A world transformer (challenging the existing system in Mecca and supplying alternative rules and operational codes for the believers);
- (b) A world abstinent in solitary (immigrating to secure place from the threatening existing situation and creating an enclave of refugee believers);
- (c) A world new creator (transforming the situation from passivity to activity by accumulating powerful political resources and establishing a unified religious community of believers);
- (d) A world conqueror (making the enclave a basis of expansionist territorial policy by military occupation and Islamization of the occupied territories).

This phased strategy has become, as everything in Muhammad's life, a contemporary *modus operandi* for the believers, to be operated by the *Hijrah*:

"Stage One. Muslim organizations must act to change the situation in Arab-Muslim countries that have become apostate, governed by infidel-like rule

and laws. The inability to succeed in taking the reins of government; the harsh oppressing political situation; and the economic depression, have compelled the true believers to flee and immigrate to Western countries. Though the Islamic rules of the *Hijrah* pose them a dilemma of how to correctly behave in *Dār al-Kufr*, they act to retain their original Islamic identity and to resist the infidel's challenge."

"Stage Two. The domestic integration process in *Dār al-Kufr* begins with encouraging the Muslims group of *Muhājirūn* (immigrants) to establish a community of believers, centered on a local mosque. Mosques are at the heart of the spiritual change, the most crucial infrastructure for the establishment of the Muslim community. Clerics serve as the main political component in the processes of the phased strategy for occupying *Dār al-Kufr*. Without the *Imām's* role there is no meaning to the community coherence and adherence. That is to say, religious leadership is what makes the basic important difference in the march of Islam."

The building of the physical presence consists first and foremost the encouraging of Islamic educational system of *Madāris* (religious schools). It is the *Imām's* main arm that constitutes the utmost important means of consolidating and segregating of the Muslim community. The next in importance is the imposition of teaching the Arabic language. Praying and speaking Arabic in public have become a weapon the Muslim leaders use for socialization and indoctrination of the youth, and for "enslaving" the non-Arab Muslims to abide by the Arab culture. Domestically, Muslims are also indoctrinated that Arabic is not just a mere language, but a divine one, the language of Heaven; and externally it segregates the Muslims from the outer world of infidels and operates against their social and economic assimilation processes.

Next in importance are the Muslim behavior and dress. There are rules of behavior Muslims must keep and follow to differentiate them from the outer society. Even the women dress codes of *Hijāb* and *Niqāb* are used as a political performance. Muslim street prayers are important components in the process of integration and consolidation of the internal Islamic community, and serve as a political declaration of supremacy against the infidels externally. These street prayers have nothing to do with practicing the religion but serves as a political agitation against the outer society.

However, these Muslim activities, among many others, appear to be reasonable and logical among the host society's mind, as if they are part of the culture and religion to be cherished in a pluralistic liberal society. From the mirror image perspective, the infidels do not

understand the meaning and aims of the Islamic standings, and they stumble and fail to the hazards Islam poses. By that they become their own worst enemy. This failure of the host countries becomes a necessary tool in the establishment of active inflammable group of Islamic believers notoriously motivated to transform Islam as the dominant religion. The infidels' ignorance and the gaps of cultures increase the Muslims' demands and actually empower them to proceed to the next stage in the Islamization process.

This process is exacerbated by Western politics of denial and ignorance. Within the last years in the United States, the word "Jihad" has been expunged from the governmental branches lexicon, wrongly translated as the inner struggle of the Muslim believer, and the words, "Islamic" and "terrorism," are forbidden to be used together, as the belief is that Islam is a religion of peace while terrorism is related to un-Islamic groups like al-Qaeda and ICS. Needless to say this differentiation has become disastrous.

"Stage Three. When the critical mass is achieved and consolidation of the Islamic identity occurs, Muslims act to seek political, cultural, and religious changes in the land of the *Kuffār*. The tactics Muslims use in the host countries is very successful, just because it seems reasonable and understandable in the minds of the infidels. The Muslims begin with asking permission to accept or adopt small acceptable changes in humble and flattering ways; when fulfilled and in time, it goes on to requests with more determined and direct approach; then it continues with sheer demands that do not accept 'no' as an answer; and it is culminated with threats and violence to consolidate the changes and make them authorizing laws. These stages are exhibited according to the responsiveness of the host society and the level of its tolerance. In-between Muslims buy everything they can with huge money flows from the oil-producing countries, mainly Saudi-Arabia and Qatar, with the aim of buying influence and power."

Muslim communities are encouraged to riot in violence against the host countries to demand special privileges; as if it is a retaliation to challenge Islamophobic behavior and to ruthlessly act if they were "insulted." In this process, Muslims create a *Shari'ah*-zone areas in their neighborhoods; and apply for segregation at public places and educational institutions. This leads to further alienation from the host society, and act as a consolidation the segregation mode among the Muslims. Indeed, "no-go zones" and even demanding the indigenous inhabitants to pay the *Jizyah* already exist throughout Europe. Using Jihad and *Da'wah* strategies; requests for *Halāl* foods; *Shari'ah*-compliant

financial banking transactions; and adding of Muslim holidays (*‘Id al-Fitr*; *‘Id al-Adha*) to public-formal calendar of the host societies, further elevate the Muslim community to become distinct and segregated.

The case of *Halāl* food is indicative. The Qur’anic injunction clearly states that meat slaughtered and other foods made by Jews and Christians are lawful for the Muslims.<sup>74</sup> So there is no need for Muslim slaughtering areas and other food demands, which proves that even the *Halāl* meat has become a political tool of segregation. To prove this issue, there is the Pledge of Allegiance composed for the Muslims in the United States that empowers their segregation and distinctiveness:<sup>75</sup>

“As an American Muslim, I pledge allegiance to Allah and his Prophet; I respect my family and my community; and I dedicate my life to serving the cause of the truth and justice.”

This is highly important: Muslims in the United States “pledge allegiance” not to the “flag of the US of America, and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all,” but “to Allah and to his Prophet,” Muhammad. They do not respect the US community and American way of life, but the community of Islam, the *Ummah*. And they give honor and allegiance to the truth and Justice not of the American Constitution, but of Islam and in the cause of Islam, embodied in the *Shari‘ah* as the highly abiding law.

In the words of Mustafa Carroll, executive director of the Dallas-Fort-Worth CAIR branch: “If we are practicing Muslims, we are above the law of the land . . . Islam is not the problem; Islam is the solution.”<sup>76</sup> In the words of Omar Ahmad, CAIR chairman: “Islam is not in the US to be equal to any other faiths, but to become dominant. The Qur’an should be the highest authority and Islam the only religion on earth.”<sup>77</sup> Sheikh Zaid Shaqir, Muslim Chaplain of Yale University, has put it: “Muslims cannot accept the legitimacy of the secular system of the United States. It is against the orders and ordinances of Allah . . . and must be abolished.”<sup>78</sup> Sheikh Yusuf al-Qaradawi has reiterated this idea: “Islam will return to Europe and the US by Da’wah and not by Jihad, and the Europeans will convert to Islam, and disseminate Islam, and the entire world becomes Muslim.”<sup>79</sup>

Out of 1.5 billion Muslims, approximately 500 million live as religious minorities in infidel states. In the absence of Islamic central authority, power should be put in the hands of the Muslim scholars to govern instead. The President of the *Shari‘ah* Council of Britain has declared: “In the absence of Islamic Court in any country where Muslims are



in a minority and the state does not recognize Islamic Law, Muslims are required to form a board of Islamic jurists to judge in the personal matters relating to Sharia. Its decisions will be binding on all Muslims living as a minority community.”<sup>80</sup>

In Britain it is more apparent as there are also Islamic courts that rule according to the *Shari’ah* in eighty-five judicial provinces. A research done by Colin Dye in September 2007,<sup>81</sup> gives practical examples of how Muslims have implemented the principles of Islam’s judiciary system in the conquest of the United Kingdom, with the gradual progression toward the establishment of an Islamic supremacy.

This is a strategy to get the host society accustomed to Islamic way of life, mosques, holidays, dress, and food. Any action to suppress these demands is decried as religious discrimination, condemned as racism, and entails violent reactions of mob disturbances and riots in the streets and death threats. This is a winning strategy, as it targets at the heart of Western political traumas of colonialism (Europe) and of racism (US), and causes the free world to apologize and to subdue. Add to all these multiculturalism and political correctness, the two Western disastrous distorted inventions that enable Arab-Islamic strategy of *Hijrah* to succeed in *Dār al-Kufr*. The utmost of this staged process is the application of the *Shari’ah* as the only legitimate acceptable law.

“Stage Four. Expansionist politics starts when many Islamic local enclaves begin to merge as to create larger and powerful territorial frameworks. These enclaves spread like a virus in the body, occupying more and more organs with the aim to control the entire body by replacing it and adopting a new system.”

Formally, it starts by using the Islamic pillar of *Zakāt* to donate for the cause of Islam. Donations are targeted to the needy of the Islamic communities (never to Infidels!), and then to Muslim nations who supposed to fight against imperialism (*Isti’mār*) and reaction (*Raj’iyyah*). It is culminated by the direct act of the Muslim youths, exactly the third generation, to volunteer and fight in Arab-Muslim states, like Afghanistan, Pakistan, Iraq, Chechnya; and/or fighting against *Taghūt* Muslim regimes that are not ruled according to the *Shari’ah*, like Libya, Syria, Egypt, Algeria; and/or bringing nations to Islam, like Mali, Niger, and Nigeria; and endangering Christian states like Kenya and Ethiopia.

This process has largely become evident when local young Muslims even indigenous converted to Islam, like in Germany, Britain and Sweden

travel to fight the Islamic cause in the Middle East. For example, hundreds of Europeans and thousands of other Sunni Muslims have made Syria the land of Jihad.<sup>82</sup> European security chiefs see the flow of extremists to and from Syria as their top terrorist threat.<sup>83</sup> More American, European, and African Muslims are joining the Jihad in Syria and fight against the Syrian regime.<sup>84</sup> Syria has become a magnet for Jihadists.<sup>85</sup> "Jihad in Syria is a stepping stone to an ideal Islamic state that will control more than a third of the globe."<sup>86</sup> Demolishing "the New *Jāhiliyah*" and "the New Crusaderism" has become the item slogans, according to "whenever you find the infidels kill them, for whoever kills them shall have his reward from Allah on the day of resurrection."<sup>87</sup>

In the United States the Jihadi trend has been noted within the Somali Muslim communities and among the fresh Hispanic and black converts, who pose the real threat and perform the majority of terror acts in the United States. According to The Heritage foundation, since 9/11 until May 2013, sixty terrorist plots exposed in the United States, most of them by third-generation Muslims or by converts, fifty-three of them were thwarted.<sup>88</sup>

This expansionist process sets out and expands like a virus, when the local *Ummah*-communities enclaves are integrated together to create a larger and stronger territories, challenging the basic well-being of the host-nations. It reveals the Islamic strategy of world occupation in phased processes. On May 22<sup>nd</sup> 1991, the Muslim Brotherhood organization in the United States has issued a memorandum on "the strategic goal for the group In North America."<sup>89</sup> The first article set the motion: The general strategic goal of the Group in America which was approved by *Majlis al-Shûra* and the Organizational Conference for the year [1987] is enablement of Islam in North America, meaning: establishing an effective and a stable Islamic Movement led by the Muslim Brotherhood which adopts Muslims' causes domestically and globally, and which works to expand the observant Muslim base, aims at unifying and directing Muslims' efforts, presents Islam as a civilization alternative, and supports the global Islamic State wherever it is.

Concluding these stages, though they are not well organized and not always orderly executed, yet one has many evidences from contemporary Free World's life that this strategy is successfully operated. As motives exist, the opportunities depend on the circumstances and situation as well as the reaction of the host societies. Muslims, as a rule, operate mainly according to the opponent's reaction. When it is weak

and hesitant, they rush in a burst of violence of Jihad or a deceiving diplomacy of Da'wah. When the reaction is strong and determined they retreat, waiting for another opportunity, in time or situation. So it can be said that Islamic onslaught against the infidels, like deterrence and threats, depends on the infidels' attitude and behavior.

Moreover, though these stages are perhaps employed by small groups of activists among the Muslim communities with the enthusiastic encouragement of the religious leaders, the majority is not passive let alone do not object them. A vast majority of the immigrants, those who regard themselves practiced Muslims, support the subversive aims of the operatives and overtly advance the *Hijrah* strategy. This reality is to be observed and described as developing enlarged circles as an endemic policy: with the success comes the support of more Islamic groups, until the entire community is enlisted to the cause of Islam.

The most important fact, and it is clearly proven, is that a very rare slim fraction of individuals are overtly and practically against these processes. In all these stages the Muslim *Imāms* and preachers play a crucial role, being the integrating key and the promoter of the *Ummah's* consolidation and operations. It can be safely said that the *Imāms* are the most important component, without them the whole framework of Islamic contemporary *Hijrah* and *Da'wah* collapses. The preaching propagations of the *Imāms* about the aims of the *Hijrah* by using the example of Muhammad make it permissible for the Muslim community to engage in actions that necessitates the establishing and empowering of the local *Ummah* to prevail.

Time and again one listens and reads that eventually they will be assimilated and integrated in Western societies. However, reality stands crystal clear: there are so many minorities and immigrants from all across the world in our globalized world. All of them come in good face, to be integrated and assimilated, to become loyal abiding by the law citizens. Only Muslim and Arabs come to change and to control, to Islamize and to Arabize. They have a basket-full of demands and they always cry out in inflamed rage as being poor miserable discriminated victims. They do not want to become British or French or American. They are coming to consume the wealth of the West; and to make the West Muslim. Oriana Fallaci has so eloquently elaborated the issue:

“Western public opinion and leaders are so naïve, thinking there is ‘moderate Islam’ as compare to ‘radical Islam.’ This is totally absolutely mistaken. There is only Islam, period. The real enemy is Islam

and the most catastrophic threat is immigration not terror. It is immigration. They do not want to integrate . . . all other immigrants wish to integrate, to become citizens, a loyal part in their new society. They work hard, most of them abiding by the law citizens. They are not rioting aggressively and they are not tearing down the very fabric of the society.”

“There is no dialog with Islam, but only monologue; their monologue. They do not believe in pluralism and human freedoms. Don’t let the multiculturalists fool you: it has never been about race or ethnicity, but the threat to our minds and modern culture; the threat to our very existence as a free society.”<sup>90</sup>

We have the example of the so many other minorities in Western states that behave totally different. The most important fact that stands crystal clear and we overlook it in a total march of folly: there are so many minorities and immigrants from all around the world in our globalized world. All of them came in good face, to be integrated and assimilated, to become loyal abiding by the law citizens. Only Muslim and Arabs came to change and to conquer, to control and to rule, to Islamize and to Arabize. Isn’t it something to notice and to bother?

In April 2015, an important new monograph by Ann Corcoran<sup>91</sup> entitled, *Refugee Resettlement and the Hijrah to America*, was published by the Centre for Security Policy’s Civilization Jihad Reader Series.<sup>92</sup> She documents that Muslim immigration to the US constitute a form of Jihad via *Hijrah* colonization, and mentioned it was the main source of Islamic occupation and colonization and building the Islamic state through its bloody history. The number one language spoken by refugees admitted to the United States over the last years is Arabic. The third most common language is Somali. The vast majority of refugees are Sunni Muslims and not persecuted Christians and other minorities. Almost twice as many Somalis as Spanish-speakers were admitted as refugees last year. The number of Somalis more than tripled under Obama Administration.<sup>93</sup> She also quotes a powerful new documentary by Martin Mawyer called “Europe’s Last Stand; America’s Final Warning” illustrates just how accurate this prediction is proving to be. She provides shocking details of how a stealth efforts are done by Jihadists to advance their stated goal of “destroying Western civilization from within” is being abetted by the U.S. government.

*Hijrah* has become the strategy of a covert “civilization Jihad,” pursued by the Muslim Brotherhood and facilitated by the UN High

Commission on Refugees, which like the rest of the United Nations, is dominated by the dictates of the Organization of Islamic Cooperation (OIC). Lastly, Corcoran has documented how U.S. officials stubbornly refuse to answer affected communities' issues about Muslim resettlement. She provides estimates of how many Muslim immigrants have been quietly resettled in American communities, and discusses the State Department's policies for Muslim resettlement, pointing out the lethal Muslim situation the US.<sup>94</sup>

There is also Obama's Task Force on New Americans, according to which millions of "immigrants" would be used as "seedlings" implanted into innocent, unaware "receiving communities" across the United States. These "seedlings" will "emerge from the shadows" and take over and supplant the "receiving communities," in 190 cities across America, where 318 "affiliates" of the U.S. Department of State's Bureau of Population, Refugees, and Migration will act as Refugee Processing Centers. This program is summed up in a document from November 2014.<sup>95</sup>

During history, Western Europe has been successful at assimilation and merging other peoples to its culture. Now the opposite happens: in her *Eurabia*, Bat-Yeor states that Europe consciously and almost willingly surrendering its Judeo-Christian roots, and embracing Islamic identities! Europe has become an Islamic Lebensraum. Accordingly, in her *The Force of Reason*, Oriana Fallaci asserts:

"Europe becomes more and more a province of Islam, a colony of Islam... just as Spain and Portugal had been during the Mouri reign... Europe is increasingly a post Christian society, 'a dark continent.'"

The Islamic scriptures and the life of Muhammad in particular exhibit how the *Hijrah* has slowly but steadily developed the concepts and strategies for the conquest of Medina, and are now being duplicated by Islamic leaders and *Imāms* worldwide, with the same goal: expanding Islamic conquests of Western societies. The utmost aim in this Islamic strategy is the implementation of the *Shari'ah* as the legitimate law of the state. This is already evident in Britain where parallel systems of legal jurisprudence currently coexist in eighty-five provinces. The end result will be the retreat of the technologically advanced societies of the West to the seventh century Arab Islamic desert.

How is this strategy calculated as an operational code? Here comes the concept of the "enclave," an autonomous segregated community operating as a militant framework for the Islamic conquest. Each

constituting enclave must extensively use the laws and orders of the host countries and get strengthen politically so as to demolish it from within, by Jihad and *Da'wah*, according to Muhammad's example. Therefore, it is allowed to lie, cheat, deceive, and break agreements and accords whenever it fits the Islamic interests. It is recommended to conduct negotiations and even to sign peace treaties, on the way of deceiving the infidels. All means are justified on the way of weakening and subduing the infidels, including manipulations and "dirty tricks."

The enclave acts to accumulate power sources with the aim of establishing an Islamic political community. The most important tool is education of the youth to strictly follow the Islamic cause, to become good obedient submissive followers to enforce Islam. The other is by operating violence in order to intimidate the enemies of Islam domestically and among the infidels. By using both Jihad and *Da'wah*, the enclave enlarges and strengthens the Islamic core, including operating terrorist groups and by covert use of proxies. However the best socializing and indoctrinating component is accusing the Jews as the mutual enemy of humanity. They are Satan, the ultimate foe that are responsible to all the hardships and the miserable political situation. As explained, not only Islam was the first to develop anti-Semitism as a sophisticated scientific doctrine, both from religious and personal characteristics perspectives, but also has used the Jews as a scapegoat to Islamic failures or as a cause to Islamic aggressions and atrocities.

### **Concluding Remarks**

Islam is perhaps the most un-religious religion as defined and understood in the West. Above all, it is an encompassing political system in religious outfit, and being totalitarian, it means addressing every aspect of the life of its adherents. This is a political religion, a totalitarian system that recognizes no limits to its authority and regulates every aspect of public and private life. To analogize from fascism, Islam demands everything within the state [political religion], nothing outside the state [political religion], and nothing against the state [political religion]. The grand ambition of Islam is to implement its political system on the entire world.

*Hijrah*, using its Islamic symbolism and stages, has become a comprehensive and direct political attempt to undermine the culture and values of the host Western countries and to replace them with the Islamic *Shari'ah*. It is an insidious political migration with the aim of

seeking transformation of the culture, rules, and laws of the host societies and to replace them by Islamic one, on the way of establishing an Islamic state. *Hijrah* is not merely a historical event but a constant directive. It is the corner stone for the establishment and existence of the world Islamic State, the *Khilāfah*; it is one of the most important strategies to achieve Islamic objectives.

Ironically enough, Western democratic society with its constitutionally mandated freedoms and civil rights has facilitated the march of Islam and the demise of Western way of life itself. Another dimension in this process are Western traumas of imperialism and racism, Muslims so eloquently succeed in implementing them and to bring Western relinquishments. Islam is on the march of expansionism and occupation by *Hijrah*. Muslims have deliberately immigrated into foreign lands in order to fulfill Allah's command to make the entire world submit to Islam. Together with huge coercive conversion Muslims organize and build up their political power in those new countries, by means of Arab Petro-Dollar of the producing oil countries.<sup>96</sup> Together with Jihad and *Da'wah*, Muslims infiltrate the political machinery of Western governments and its infrastructures with the aim of taking control of the political system.

As a theological system Islam is contrary to Hellenic-Roman-Judaism thought and ideals; it is devoid of accepting human morality; it lacks the notion of causality, the laws of nature that govern the physical world; it denies self-criticism and scientific critical view, as much as collective and individual responsibility; and it is supremacist and racial. Instead, Islam means submission and devotion to Allah and his prophet alone; therefore the claim that everything in the world stems from one source, total and omnipotent. Western "Social Contract" conception as much as sovereignty and free choice is absent in Islam. Not only Muslim immigrants lack all these important Western traits, but they are also abiding by Islamic loyalties and commitments, which means catastrophic conflictual relationships.

*Hijrah*, in concert with military conquest of Jihad comprised the backbone of Islamic expansionism through history. It was in essence the Arabization and Islamization processes that have brought Islam to become dominant from Western Asia to Spain. It has transformed the Middle East, for example, from Christian-majority to Arab-Islamic dominance. Today, *Hijrah* is designed to subvert and subdue the non-Muslim societies and thus pave the way for eventually Islamization of these societies.



Indeed, *Hijrah* has become one of the three Islamic strategies to occupy the world and at the same time one of the main important steps in the process of spreading Islam as the only victorious political religion.

### Notes

1. *Ṣaḥīḥ Bukhārī*, 4:52:42.
2. *Ṣūrat al-Nisā'*, 4:97.
3. *Ṣūrat al-Anfāl*, 8:72.
4. *Ṣūrat al-Anqabūt*, 29:56.
5. Muhammad Ibn Jarir al-Tabari, *Jami' al-Bayan 'An Ta'wil al-Qur'an*, 2001, 64. Ali Ibn Muhammad al-Mawardi, *al-Nukāt wal-'Ayūn*, 291. Qurtubi, *Jami' Ahkām al-Qur'an*, vol. 7, 330. 'Abdallah Ibn 'Umar al-Baydawi, *Anwar al-Tanzil wa-Asrar al-Ta'wil*, vol. 2, 1955, 112. Mahmud B. Zamaḥshari, *al-Kashshāf 'an Haqā'iq al-Tanzil wa-'Uyūn al-Aqawil fi Wujūh al-Ta'wil* (Beirut: Dar al-Kitab al-Arabi, 1967), 445.
6. Muhammad Ibn al-'Arabi, *Ahkām al-Qur'an*, vol. 1, 484.
7. Abu 'Ubayd Ibn Salam, *Kitāb al-Amwāl* (Cairo: Maktabat al-Kuliyah al-Azhariyah, 1968), 312.
8. Ahmad Ibn al-Tahāwi, *Sharḥ Mashākil al-Athār*, vol. 7, 51.
9. Muhammad Bin Idris al-Shāfi'i, *Mawsu'at al-Imam al-Shafi'i: Kitāb al-Um*, vol. 5, 11, vol. 9, 51.
10. Muhammad Ibn Rushd, *Muqadamāt al-Mumāhadat* (Beirut: Dar al-Gharb al-Islami, 1988), 153.
11. Ahmad Ibn Taymiyah, *Majmu'at al-Fatawāh*, vol. 9 (Riad: Makatabat al-'Abiqat, 1998), 478–80.
12. Mufaq al-Din Ibn Qudamah, *al-Mughni*, vol. 10 (Beirut: Dar al-Kitab al-'Arabi, 1972), 513.
13. Ibn Qaym al-Jawziyah, *Ahkām Ahl al-Dhimma* (Al-Qahirah: Maktabat al-Nashr, 1997), 420 ff.
14. *Tafsīr Ibn Kathīr*, vol. 1, 541–2.
15. *Tafsīr Ibn Kathīr*, vol. 2, 213, 227, 234–40, 314–5.
16. Zamaḥshari, *al-Kashshāf*, vol. 1 316. He uses the word 'flight' and not 'immigration.'
17. Ibn Qudamah, *al-Mughni*, vol. 8, 457.
18. *Tafsīr al-Tabarī*, 97–9.
19. Ibn Rushd, *Muqadamāt al-Mumāhadat*, 151–6. See also: Muhammad Ibn Arabi, *Ahkām al-Qur'an*. vol. 1, 481–5. Qurtubi, *al-Mafham min Talkhīs Kitāb Muslim*, vol. 1, 68–72.
20. Mawardi, *Tafsīr al-Mawardi*, vol. 1 (Beirut: Mua'ssasat al-Kutub al-Thaqafiyah, 1992), 387–8. Mawardi, *al-Hawī al-Kabīr*, vol. 14 (Cairo: Dar al-Kutub al-'Ilmiyah, 1994), 269–70.
21. Muhammad Kassani, *Badā'ie' al-Sanāe' fi Tartīb al-Sharā'*, vol. 2 (Beirut: Dar al-Fikr, 1996), 402–3.
22. Mahmud bin Ahmad al-'Ayni, *'Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 14 (Beirut: Dār al-Kutub al-'Ilmiyah, 2001), 111–3. al-Shāfi'i, *Kitāb al-Um*, vol. 5, 12. Ali al-Mawardi, *Kitāb Qitāl Ahl-al-Baghī* (Qahirah: Matba'at al-Madani, 1987), 155–7.
23. *Ṣūrat al-Taubah*, 9:24.

24. Abu al-A'la al-Mawdudi, *Tafhīm al-Qur'ān*, vol. 1, 284, 288.
25. Sayyid Qutb, *al-Tafsīr: fī Zilāl al-Qur'ān*, vol. 1, 301–3.
26. Muir, *The Life of Mahomet: From Original Sources* (London: Smith, Elder, 1877), 131–8. Gibb, *Muhammadanism: An Historical Survey* (London: Oxford University Press, 1964), 30; Watt, *Muhammad at Mecca* (Oxford: Oxford University Press, 1972), 113–5. The reference is from *Ṣūrat al-Anfāl*, 8:26.
27. *Ṣūrat al-Anfāl*, 8:30; *Ṣūrat al-Imran*, 3:54.
28. *Ṣūrat Bani Isrā'īl*, 17:80.
29. *Ṣūrat al-Nūr*, 24:55.
30. *Ṣūrat al-Anqabūt*, 29:26.
31. M. Hamidullah, *The Monthly Islamic Order* (Karachi: Huzaifa Publication, 1986), 7–8, 11.
32. Abdallah Ibn Ahmad Nasfi, *Tafsīr al-Nafsī*, vol. 3 (Beirut: Dar al-Ahyā', 1996), 378.
33. Abu Dawud, 2645, accessed October 8, 2015, <http://www.hadithcollection.com/abudawud.html>.
34. Abu Dawud, 2789, accessed October 8, 2015, <http://www.hadithcollection.com/abudawud.html>.
35. <http://islam114.com/main/wp-content/uploads/2013/07/>, accessed October 8, 2015.
36. <http://islamqa.com/en/ref/11427>, accessed October 8, 2015.
37. [http://www.islarn-qa.com/ref/27211/???%20n"?%20???%20](http://www.islarn-qa.com/ref/27211/???%20n), accessed October 8, 2015. <http://www.al-eman.com/Hadeeth/viewcho.asp?BID=7&CID=346tSW=Z787#SR1>, accessed October 8, 2015.
38. 5:51; 58:22.
39. <http://www.chowrangi.pk/can-muslims-take-nationality-of-america-or-other-non-muslim-countries.html>, accessed October 8, 2015.
40. <http://islamqa.com/en/ref/107166>, accessed October 8, 2015, he relates it to: *Ṣūrat al-Mā'idah*, 5:49–50, 57; *Ṣūrat al-An'am*, 6:57; *Ṣūrat Yūsuf*, 12:40.
41. *Ṣūrat al-Nisā'*, 4:100.
42. Sunan al-Tirmidhi, *Kitāb al Amthāl*, no. 2863, accessed October 8, 2015, <http://ahadith.co.uk/sunanaltirmidhi.php>. Ahmad Ibn Hanbal, *al-Muwatta'*, no. 17344, accessed October 8, 2015, <http://www.hadithcollection.com/maliksmuwatta.html>.
43. *Ṣūrat al-Baqarah*, 2:255; *Ṣūrat al-An'am*, 6:103; *Ṣūrat al-Rūm*, 30:26–7; *Ṣūrat al-Hadīd*, 57:30.
44. *Ṣūrat Imrān*, 3:62; *Ṣūrat al-Nisā'*, 4:171; *Ṣūrat al-Mā'idah*, 5:73; *Ṣūrat al-Taubah*, 9:31; *Ṣūrat Tā Hā*, 20:8; *Ṣūrat Hashr*, 59:22.
45. *Ṣūrat al-Ahzāb*, 33:21; *Ṣūrat al-Anfāl*, 8:58; *Ṣūrat al-Hujurat*, 49:22.
46. *Ṣūrat al-Baqarah*, 2:218.
47. *Ṣūrat al-Anfāl*, 8:72.
48. Ibid., 8:74.
49. Ibid., 8:75.
50. *Ṣūrat al-Taubah*, 9:20.
51. *Ṣūrat al-Nahl*, 16:110.
52. *Ṣūrat al-A'rāf*, 7:158; *Ṣūrat al-Anbiyā'*, 21:107.
53. Abu Dawud, 3453, accessed October 8, 2015, <http://www.hadithcollection.com/abudawud.html>.

54. Abu Dawud, 3455, accessed October 8, 2015, <http://www.hadithcollection.com/abudawud.html>.
55. <http://www.salafi.net/books/book29.html>, accessed October 8, 2015.
56. <http://mahawer.al-islam.com/dawaBooks/078.doc>, accessed October 8, 2015.
57. *Sûratal-A'râf*, 7:10; *Sûrat Yûsûf*, 12:56; *Sûrat al-Kahf*, 18:84; *Sûrat al-Hâjj*, 22:41; *Sûrat al-Qaşas* 28:6.
58. *Sûrat al-Anfâl*, 8:60. From this verse comes the logo of the Muslim Brotherhood.
59. *Sûrat al-Anqabût*, 29:26: referring to the example of Abraham who emigrated for the sake of Allah.
60. *Sûrat al-Nûr*, 24:55.
61. *Sûrat al-Imrân*, 3:110, 114, 132; *Sûrat al-Taubah*, 9:71, 112.
62. *Sûrat al-Imrân*, 3:19.
63. Ibid., 3:85.
64. Tabari, *Ta'rikh al-Rusûl wal-Mulûk*, vol. 9: The Last Years of the Prophet, 69.
65. *Sûrat al-Taubah*, 9:108.
66. *Sûrat al-Baqarah*, 2:257; *Sûrat al-Imrân*, 3:28, 31–2; *Sûrat al-Nisâ'*, 4:76, 89; *Sûrat al-Mâ'idah*, 5:51. 54; *Sûrat al-Taubah*, 9:71; *Sûrat al-Nûr*, 24:2; *Sûrat al-Mumtahanah*, 60:4.
67. *Sûrat al-Taubah*, 9:72; *Sûrat al-Fath*, 48:17; *Sûrat al-Saff*, 61:12.
68. *Sahîh Muslim*, 19:4294.
69. *Sûrat al-Nisâ'*, 4:74.
70. *Sûratal-Taubah*, 9:111.
71. *Sûratal-Baqarah*, 2:154.
72. *Sûrat al-Imrân*, 3:169.
73. *Sûrat al-Baqarah*, 2:125–7.
74. *Sûrat al-Mâ'idah*, 5:3.
75. <http://www.latimes.com/news/printedition/california/la-me-newhorizon-5jul05,1,6941538.story?coll=la-headlines-pe-california>, accessed October 8, 2015.
76. <http://www.wnd.com/2013/03/we-are-above-the-law-of-the-land/>, accessed October 8, 2015.
77. Ibid.
78. <http://www.discoverthenetworks.org/individualProfile.asp?indid=974>, accessed October 8, 2015.
79. <http://www.youtube.com/watch?v=vdsQGhiBkSI>, accessed October 8, 2015.
80. Bustami Khir, "Who Applies Islamic Law in Non-Muslim Countries?," *Journal of Muslim Minority Affairs* 27, no. 1 (April 2007): 87–90.
81. <http://www.e-n.org.uk/p-4156-The-Islamisation-of-Britain.htm>, accessed October 8, 2015.
82. German Islamists increasingly going to Syria, accessed October 8, 2015, <http://www.dw.de/german-islamists-increasingly-going-to-syria/a-17073714>.
83. <http://www.propublica.org/article/syrias-jihadi-migration-emerges-as-top-terror-threat-in-europe-beyond>, accessed October 8, 2015.

84. [http://atlasshrugs2000.typepad.com/atlas\\_shrugs/2013/07/-another-american-muslim-reported-killed-fighting-for-al-qaida-in-syria.html](http://atlasshrugs2000.typepad.com/atlas_shrugs/2013/07/-another-american-muslim-reported-killed-fighting-for-al-qaida-in-syria.html), accessed October 8, 2015.
85. <http://www.rightsidenews.com/2013090833164/world/terrorism/european-jihad-in-syria.html> accessed October 8, 2015.
86. Jihadis from Denmark call on Western Muslims to join them In Syria, accessed October 8, 2015, [http://atlasshrugs2000.typepad.com/atlas\\_shrugs/2013/09/obama-backed-jihadis-from-denmark-call-on-western-muslims-to-join-them-in-syria-jihad-in-syria-is-a-.html](http://atlasshrugs2000.typepad.com/atlas_shrugs/2013/09/obama-backed-jihadis-from-denmark-call-on-western-muslims-to-join-them-in-syria-jihad-in-syria-is-a-.html).
87. *Sahih Bukhārī*, 9:84:64.
88. <http://www.albanytribune.com/29072013-60-terrorist-plots-since-911-continued-lessons-in-domestic-counterterrorism/>, accessed October 8, 2015.
89. <http://democracyunderattack.org/images/Memorandum.pdf>, accessed October 8, 2015.
90. Taken from: Oriana Fallaci, *The Rage and the Pride* (New York: Rizzoli, 2003).
91. She runs highly acclaimed blog from 2007, accessed October 8, 2015, <https://refugeeresettlementwatch.wordpress.com>
92. [www.securefreedom.org](http://www.securefreedom.org).
93. <https://refugeeresettlementwatch.wordpress.com/category/refugee-statistics/>, accessed October 8, 2015.
94. <http://www.rightsidenews.com/2015042135746/us/homeland-security/muslim-colonization-of-america-the-hijra-and-the-hijacking-of-america-s-refugee-resettlement-program.html#!>, accessed October 8, 2015.
95. <http://fellowshipoftheminds.com/2015/04/21/190-u-s-cities-are-hosts-to-immigrant-seedlings-to-create-a-country-within-a-country/>, accessed October 8, 2015.
96. Dore Gold, *Hatred's Kingdom: How Saudi Arabia Supports the New Global Terrorism* (Washington, DC: Regnery Publications, 2003). Mark Silverberg, *The Quartermasters of Terror: Saudi-Arabia and the Global Islamic Jihad* (Lima, OH: Wyndham Hall Press, 2005).

# Conclusion

---

## A Suggested Strategy of What Is to Be Done

Professor Mike Dobbins, from Georgia Tech, has come to his senses, by declaring that the critics of Islam were right. For years, he says, he was an apologist for Islam, as regrettably many still remain. To paraphrase him: I only read books and believed those who painted Islam in a peaceful, glowing light. I made excuses for radical Muslims and lived in a flood of denial that religious teachings could still motivate a person to commit evil. I criticized the numerous atheists including Ayaan Hirsi Ali, Sam Harris, and Bill Maher warning of the dangers inherent in Islamic doctrines, recklessly labeling them Islamophobes.

Today I am writing to say I am sorry, I apologize, and I ask for your forgiveness. We who have blindly defended Islam and called you Islamophobes are tragically wrong. The critics of Islam are right. Islam is intrinsically, alarmingly violent, hate-ridden, and oppressive on a scale greater than all other major religions combined. To say that Islamists are motivated to commit atrocities and embrace oppression based on religious doctrine is the understatement of the century. I, like most defenders of Islam, was ignorant, naïve, and in denial. I wrongly assumed that, like Jesus, Muhammad promoted peace, love, and non-violence. I wrongly assumed criticism of Islam equates to criticism of all Muslims.

We who have carelessly thrown around the Islamophobe label, including Glen Greenwald, Reza Aslan, and Karen Armstrong, should lower our heads in shame and guilt. We must now live with the knowledge that we have abandoned and betrayed our principles. Those who criticize Islam, especially reform-minded Muslims, are the bravest of the brave. They are literally putting their lives at risk by the simple act of criticizing the Qur'an, Muhammad, and the *Shari'ah*. It is the critics of Islam who are working steadfastly for equality and human rights for Muslims, as apologists wallow in denial.

While we who “smear” have obsessed over shielding Islam from criticism those who have not, have been labeled Islamophobes. While we who did not “smear” were unwittingly misinforming the public and deluding ourselves by not making the connection between Islamic religious teachings and Islamic hate and violence, the so called Islamophobes were connecting the dots and looking for solutions. While we liberals were busy tarnishing critics as bigots and racists, the so called Islamophobes were busy defending equality of women, gays, and minorities, protecting free speech and religion, and advocating an end to cruel and unusual punishments.

No religion, book, prophet, law, or god, no matter how sacredly held by the follower, is exempt from criticism. We either live in a free society or a tyrannical one. Rather than self-censoring and abiding by Islamic blasphemy laws, we should be defending the importance of free speech, encouraging Islam to purge itself of blasphemy laws, and demonstrating the benefits free speech can bring to Islam. Now, we must double our efforts to criticize oppressive Islamic practices, doctrines, and regimes and demand reform. I challenge everyone, he says, especially the people who smear the critics, to read the Qur’an, the biographies of Muhammad, the history of Jihad, and the political ideology of Islam. Perhaps you too will notice the Quran’s recurring theme of hating nonbelievers and inclusive passages to offset the vile and violent ones. Perhaps you too will notice how Muhammad’s violent life mirrors the members of the Islamic State and all Islamic groups to follow in Muhammad’s footsteps.<sup>1</sup>

Indeed, apologists not only pretend that Islam is not inherently aggressive and deadly; they also smear those who point out that it is inherently aggressive and deadly. As Sam Harris recently did, the leftist-smear-brigade will label you “Islamophobic” (as if fear of Muslims who actively seek to kill you were irrational); “racist” (as if Islam were a race rather than a religion); “intolerant” (as if you should put up with people who seek to behead, enslave, or rape you and your loved ones); and all manner of other absurdities. Leftists will also point out that, like the Qur’an, the Bible contains commandments to kill unbelievers, homosexuals, and other “sinners,” and that these books also condone slavery and the like, as if such truths somehow change the fact that today only Islam motivates large numbers of its followers and, indeed, entire nations to murder and enslave people in the name of “God.”<sup>2</sup>

Islam has been, from its very beginning, not only a religion but a political community—the nation of Islam (*Ummat al-Islām*), and

Muhammad was not merely a prophet, but a political leader and military commander whose aim is occupying the world. Since Allah promised the Muslims victory and superiority over all other religions worldwide, it is sanctioned for all Muslims to occupy the world. As humanity is divided into two groups: the followers of Islam who are called “believers,” and all non-Muslims, who are called “infidels” or “apostates,” there is an open door to conflict. It is the duty of the Muslims to propagate the only one true faith, Islam, throughout the world. Should the infidels refuse to embrace Islam, jihad is the means to vanquish them.

We have clearly to understand and declare that only one religion today regularly motivates large numbers of its followers to murder, behead, rape, and enslave people across the globe. That religion is Islam. Not Christianity. Not Judaism. Not Buddhism. Islam. We know it and run away; everyone paying attention to this phenomenon knows it and denies it; we all ignore this and pay protection money in deep intimidation just to whitewash it. We all are in deep mental blindness.

The Qur’an explicitly and repeatedly commands Muslims to engage in Jihad: “Jihad is ordained for you [Muslims].”<sup>3</sup> It explicitly and repeatedly commands Muslims to “kill the infidels wherever you find them”<sup>4</sup>; “strike off their heads,”<sup>5</sup> enslave and make sex slaves of their wives and daughters,<sup>6</sup> and continue this Jihad “until all opposition ends and all submit to Allah.”<sup>7</sup> Unfortunately, contrary to the Free World’s beliefs and conceptions, Muslims take Islam’s doctrine and teachings seriously. As is clearly seen from current history, Muslim terrorists across the globe are murdering, beheading, enslaving, and raping “infidels” wherever and whenever they can. There is not even one state around the world that is not influenced and/or inflicted by Jihad, *Da’wah*, and *Hijrah*. And these Jihadists are encouraged by Islamic exegetes and *Imāms* and directly supported by some Muslim states.

The Qur’an explicitly and repeatedly commands Muslims to use all means of propagation to accomplish Islam’s targets and Muslim exegetes and *Imāms* legalize the immigration, *Hijrah*, as a strategy to occupy the world. There is a perpetual Islamic political and religious encroachment into the deep fabrics of the non-Muslim states, perpetuated by *Da’wah* and *Hijrah*. This new kind of invasion, unknown in the record of history, happens since the Free World is voluntarily conceding to Islamic whims.

The strategy is simple but brilliant: Muslims consistently suppress any criticism of Islam with all means, from intimidation and riots to



butchering and slaughtering. They immediately cry out, “racism,” even though Islam is not a race; or “Islamophobia,” even though it is absolutely not a phobia to fear Islam but founded upon a concrete reality. Above all, Islam is much more political than religious. Islam is a political religion with political goals and political means to achieve its political strategy. It is a political system meant to impose its ideological teachings on the entire universe.

The fact is that Muslims present their sensibilities and cry out they are insulted as a tactic and a strategy at the same time. When they do it, they are successfully trying to censor the Free World’s freedoms and to diminish its political power. Mainly they aim at bringing it into submission. Muslims are not “radicals”; they are “orthodox.” They follow and observe the scriptures of Islam. They are abiding by the law of Muslims. They do not “hijack” Islam and they do not misinterpret it. They adhere to their accepted established faith. The “radical” Muslims, according to the Free World’s vocabulary, are in fact true orthodox believers in Islam, while “moderate” Muslims, according to the Free World’s vocabulary, are in fact heterodox Muslims.

### **Then, What Has the Free World to Do?**

The first task is that it should recognize, define, and understand Islam by reading its scriptures, learning its bloody history, and analyzing its current behavior and practices. Then, the Free World should learn its own weaknesses and strengths and openly tell, loud and clear, with sobriety and wisdom, the true story about Islam. Without these, the *Ummah*, the Islamic Caliphate, wins. It is impossible to understand what a thing is all about, if one fails to call it by its name, or is not ready to name its ideology, or cannot define the situation. However, concerning Islam, we do not understand or we are afraid to declare that Islam is the problem all along, and we do not want to admit that we have the solution.

The Free World’s media and the cultural elite love root causes, but the root causes of al-Qaeda, the Islamic Caliphate State, and other Muslim organizations are not poverty, unemployment, lack of education, or lacking democracy. It is Islamic religion. The Muslim terrorist groups are not unnatural to Islamic reality; they are in fact an organic part of the Islamic religion and its culture. It is exactly the teaching of the Qur’an that matters; it is exactly Islam that is important.

Arab and Muslim countries are not modern states with civil sovereign peoples. They are collections of quarreling antagonistic tribes and

clans that were forced to live in states without any of the substance. When the Europeans left, the countries quickly became military juntas, and now they are fighting for survival against Muslim groups that strive to bring the Muslims and the rest to their seventh century desert. These Muslim groups are not a reaction against, but constitute the underlying pathology in, the Muslim world. The Free World's media and cultural elite, with their ignorance, are oblivious to the situation and insist that Western colonialism is the problem. But they fail to understand that the true regional alternative to Western colonialism is tyrannical rule, genocide of the minorities, discrimination, and slavery.

Therefore, instead of pursuing liberalism and democracy as a solution to the Muslim countries, the Free World should strengthen the non-Islamic and counter-Islamic forces in the Muslim world. In order to win over, even trying to stop Islamic encroachment, it has to understand that the way that leads to the defeat of the Muslim groups is paved only by defeating the culture and ideology that sustains and encourages them. The problem is that Western leadership does not want to connect the dots between the Islamic ideology and teachings, so clearly permeating in the *Shari'ah*. The cultural elite and the media even refuse to realize that the battlefield is in our own homelands, in the streets; in the TV studios; in the editorials of the papers; in university campuses; in the public opinion venues; and in the courts of law. That is why, if the Free World does not follow this, it has to experience Winston Churchill's declaration:<sup>8</sup>

"If you will not fight for right when you can easily win without bloodshed; if you will not fight when your victory is sure and not too costly; you may come to the moment when you will have to fight with all the odds against you and only a precarious chance of survival. You may have to fight when there is no hope of victory, because it is better to perish than to live as slaves."

Therefore, the following steps must be taken with deep efforts, seriously and effectively:

- (1) **No more the twisted mirror image.** To view Islam through Western inclusive pluralistic lenses means not only never understanding Islam but also it may produce disastrous results. What if the struggle is between two polar opposite cultural conceptions, between a society that aspires to modernity and progress, as against totalitarianism of thought, traditional tribal values, and religious extremism? What if Islamic approaches do not play by the Western rules of the game,

by the Judeo-Christian morality? What if Islamic behavior is deeply rooted in the hearts of the Muslims as a norm of social behavior, as a cultural reflection of their society? What if Muslims are devoted to implementing their values out of profound hatred and hostility?

Psychologist Norman Dixon has defined the issue aptly: We are busy performing two things: first, denying reality, and second, when the catastrophe happens, rationalizing our mistaken behavior.<sup>9</sup> This is the reason why the Free World is flattering, appeasing, and serving as useful idiots. If we do not know why they hate us so deeply and they shamelessly continue pushing for concessions, is there any hope for us to prevail? One Jew of the Holocaust survivors, who was asked what he had learned from the Second World War, replied: "When somebody says he wants to kill you, you should believe him."

Let us take, for example, the issue of language, which represents Orwell's *1984*. There is a heated debate concerning the difference between Islam and Islamism. As if Islamism is a political ideology of a small minority which holds that the essence of Islam is Jihad and conquests, while Islam is a peaceful religion. However, this is the Western debate, the Western language and a twisted formula to evade reality. There is absolutely nothing on that matter in the Islamic vocabulary.

Moreover, what if the terms "moderate" and "extremist" are totally opposite in Western and Arab-Islamic political culture? What if we all use the same terms—peace, political arrangements, negotiations, coexistence, and so forth—while we translate them operationally and understand them conceptually totally differently? What if for Islam "good" is only whatever advances the cause of Islam to control the world, and "evil" is whatever resists the cause of Islam and enables the existence of the *Kuffār*? What if Islam teaches war in the name of peace, and hate in the name of love? What if, Ayman al-Zawahiri and Abu Bakr al-Baghdadi are the moderate true believers, since they strictly follow the orders and commandments of the *Shari'ah*, and those whom we relate to as moderates are the extremists, even infidels, in the Islamic perspective?

According to Ali Sina's paraphrasing, there are three categories of Muslims residing in the Free World: the good, the bad, and the ugly. However, this division is not according to Western definitions. The good are in fact the bad; the bad are in fact the good; and the ugly are the good face of the propagators introduced to the Free World's public opinion, in order to deceive and mislead. So, in fact, nothing in Islam is what it is because everything is what it is not. Each and every group

has its role in the world game of Islam to occupy the world and subdue humanity to Islamic rule.

What if the terrorists are actually good Muslims, practicing the commandments of the *Sharī'ah*? Muhammad raided and butchered people merely because they were not his followers. The good Muslims do the same. Bombing and terrorism perpetrated by Muslims are replicas of Muhammad's raids, *Ghazawāt*, for booty (*Ghanā'im*) sanctioned in the Qur'an.<sup>10</sup> Muhammad ordered the assassination of his critics, killing the apostates, slaughtering the infidels and decapitating their heads, and imposing terror on them. It is all written in the Qur'an.

What if the bad Muslims are those who do not practice their religion and do not follow its ordinances? What if the ugly Muslims actually appear beautiful? They are eloquent, articulate, intelligent, attractive, and highly manipulative. They know what to say to gain one's approval and applause. They are charming. Their words are reassuring and their faces are reliable and authentic. They act efficiently in diplomacy of deceit; they use propaganda in order to make you believe that Islam is not only peaceful and poses no threat to you, but in fact is cooperative and dialogue-oriented. These are wolves in sheep clothing proving that deception is as deadly as terror.

Muslims that practice and support the ideology and doctrine of Islam are all part of the problem. That is, they wish to occupy the world and to subdue humanity. Some use terrorism and violence; some use *Da'wah* and good words of propagation; and some, perhaps the majority, push forward, by charity money of *Zakāt*, by demography and birth-rate, and by being the silent majority, that is refraining from denouncing and alienating the terrorists. The result: Islam acts firmly and steadily to take over the world. This goal is rooted deep in every Muslim, the good, the bad and the ugly, each with its own strategy and tactics, but all with the same objective.<sup>11</sup>

There are also good people, in Western terms, among the Muslims. But they are, unfortunately, a very small minority of group of people. They really wish to reform and democratize Islam, and to take away all Islamic signs of hatred and incitement to the other. However, the belief that Islam can be reformed from within concerns something impossible. The Qur'an is the heavenly book given by Allah. One cannot change the words of Allah, as it means blasphemy and it leads to punishment by death. There are verses in the Qur'an and *Aḥadīth* that clearly state, he who changes even one word of the Qur'an must be killed. It is even forbidden to wonder or ask questions about it, let

alone to criticize it. Islam is not adaptable with the times and cannot adapt itself to modernization. The gates of innovations (*Ijtihād*) have been closed since the twelfth century. The mountain of Islam has not changed as what is written in the Qur'an cannot be changed.

In a revealing, perhaps surprising, analysis, the Jerusalem Post editorial took a bold step by criticizing the media in the United States:<sup>12</sup>

"The irony, of course, is that our postmodern media analysts, while preaching the gospel of cultural relativism, are themselves entirely blind to the moral values, cultural underpinnings and ethical standards of those who adhere to different sets of guiding principles. Rather, their search for answers are steeped in their own narrow mindsets, nurtured at the universities they attended and reinforced in the scholarly journals they read and in the social circles they embrace. The attempt by the media elites to paint a portrait of these men as alienated, disaffected youths is symptomatic of such a mindset. Their faux sophistication is belied by the narrow Western lens with which they view the motivations of these Islamists living in the West"

"In essence, they are guilty of the analytic omission which they accuse others of: an honest attempt to understand events beyond the context of their own cultural biases and narrow frames of reference. If they did, they might find the anger and alienation of these young jihadists have nothing whatsoever to do with the familiar narrative of youthful rebelliousness depicted in iconic American cinematic and literary touchstones such as *Rebel without a Cause* or *The Catcher in the Rye*. Hence, the multiculturalist thinkers, plagued by Western guilt, seek conflict resolution through understanding and compromise. For the jihadist (lone wolf or otherwise) those are alien notions. They have already determined that there is no place in the worldwide caliphate to come for those who do not submit to the laws of Allah—Western commentators included."

- (2) **No more multiculturalism and moral relativism.**<sup>13</sup> These are in fact names without any common sense, odd and alien notions without a logical definition, inventions that aim at destroying our existence as a free society. These also intend to confuse and to mislead, in fact leading to chaos and disruption.

"Multiculturalism" as opposed to "multiethnicity," dictates that groups of people with different cultures will live in one society and retain their culture, rather than trying to assimilate into the culture of the host nation. The all but inevitable consequence of this approach is that the law of the land will need to be altered so as to accommodate

the culture of the new migrants. This could bring about a whole new set of laws that lead to the demise of the original culture. Multiculturalism was the myth, the keystone to the whole tyrannical mythology of political correctness. Multiculturalists immediately attack anyone who seems to challenge their new religion called multiculturalism, and brand him a racist and fascist. Studies and analyses which show any negative side to multiculturalism are silenced and consequently any dissent and criticism are paralyzed. We live no longer as a free society in our own political systems. The intimidating situation was that academia embraced this notion of multiculturalism in its entirety, while the media followed it with enthusiasm and the governments go along with it in intimidation. So, instead of an idea being debated whether it had any merit, the peoples were forced to accept this dubious lethal idea without being allowed to question it, even to understand its meaning and consequences.

Western universities are founded on the principle that each and every idea is up for critical thinking, according to the tradition of academic freedom. However, now the forces of evil coerce their societies to embrace destructive ideas without questioning, and if one resists, he is labeled by academia, with the assistance of the media, with a whole set of accusations based on racial prejudice. Yet, the truth is clear: This notion has never been part of the Western values of freedom of speech, expression, and conscience and it contradicts the basic civil rights ideas. In fact it is clear that fundamental Western deep-rooted values are in a fast process of disappearing exactly as a result of multiculturalism.

So currently, across the Western World, ideas are introduced which nobody is allowed to question; ideas that become the basis of new laws which nobody is allowed to criticize; laws that lead to disastrous consequences, and still nobody is allowed to question and criticize. We live in an era in which our precious freedoms are in danger and no wonder that Western societies are degenerating. Sweden, once known as one of the most peaceful and law abiding countries in the world, is now the rape capital of Europe. It has become a symbol and framework to be a first third world country in Europe in the course of the next decade. Formerly peaceful and homogenous France now has over seven hundred no-go zones for non-Muslims where the government has no control and no ability to enforce French law. The United Kingdom has embraced legal provisions for Muslims who now have

*Sharī'ah* courts all over the country, while many neighborhoods in London, Birmingham, and several other English cities, have areas which are being declared no-go zones.

The situation in Germany is no less bad. Germany is now home to the largest number of immigrants in the EU, and also has the second-largest Muslim population. It continues to be the recipient of the largest number of asylum applications in the EU: more than 200,000 asylum-seekers in 2014, and that number is expected to more than double by the end of 2015. A report, produced by the police headquarters of North Rhine-Westphalia, the state with the largest Muslim population, warns that the government is losing control over problem neighborhoods and that the ability of police to maintain public order cannot be guaranteed. There are districts where immigrant gangs are taking over the entire social setting, where native residents and business people are being intimidated and silenced. According to a Duisburg City Councilman, "When I say that steps must be taken to ensure immigrants comply with rules and regulations, I am immediately branded as a far right extremist . . . But spiraling levels of violent crime perpetrated by immigrants cause areas of lawlessness, areas that are becoming de facto "no-go" zones for police."<sup>14</sup>

Leaders of the major powers have expressed misgivings over multiculturalism. It has "failed, utterly failed," according to German Chancellor Angela Merkel. This attitude has been the opinion of a former French president and of prime ministers of Spain and Australia. The most forceful denunciation of multiculturalism came from British Prime Minister, David Cameron, who also calls it a "failure." However, nothing is done about it. It has not been a "failure," but a lethal disaster to the Western way of life. Unfortunately, even before Muslims have changed Europe, the Europeans themselves did so, as leading European states have trashed their national identities and labeled their national awareness as worthless. Since European nations are reluctant to stand for what nations traditionally stand for, religious and/or ethnic identity, it is no wonder that they are undergoing a deep identity crisis and are subdued by the Muslims' desert reality.

Today, there remain a few last bastions that keep Western civilization alive, because Europe has been attacking its own values and has raised generations of self-hating elites, and unfortunately the US academia and the media have aped their European models. It is time to find our own Judeo-Christian roots again, and to assert our values with pride and affection and without being afraid to speak out. The fact is that



multiculturalism has become a clear code of submission to Islam, because it clearly leads to a new Dark Age, imposed by a medieval fascism of self-haters enabled by the collaboration of the leftists and the fanatical doctrine of Islam.

- (3) **No more political correctness.** Political correctness means operatively “behaving socially right” or “behaving with fairness in societal interactions.” However, the deep sources of political correctness are in fact hypocritical hedonism combined with Western-Christian guilt and remorse that contradict the basic paradigms of Western culture and reflects illusionist and detached ideas about reality. Like multiculturalism, relativism, and other atrocious deluded academic pseudo-scientific ideas, those who use and force us to use political correctness serve in fact, intentionally or unintentionally, as collaborators with the enemies of modernity and freedoms. On the other side of the spectrum there are others with a totally different political culture that takes advantage of the situation to penetrate the inner fabric of modern society, to defeat it from within. They declare and pronounce their targets clearly and openly. The problem is with our own educational ignorance, political inhibitions, and reluctance to view reality truly and to speak out clearly outside of intimidation.

Unfortunately, political correctness has for a long time stripped the US citizens of their First Amendment rights, along with deeply hurting their flow of free ideas. More and more people have recently become victims of this plague, which mostly consists of Muslim organizations and the media outlets, seeking to demonize anyone who utters anything even the slightest bit critically relating to Islam. The actor Gary Oldman has spoken out against the hypocrisy of political correctness: “I just think political correctness is crap . . . It is just the sheer hypocrisy of everyone . . . it means dishonesty and double standards that frustrate me the most.”<sup>15</sup> Indeed, political correctness is the epitome of hypocrisy and double standards behavior. The US Constitution guarantees the right to express one’s ideas and beliefs freely, without fear of being charged by lawsuits and put in prison.

The Western states share a basic important political ethos and they are all liberal democracies. Unfortunately, these countries also recently share a deadly political ideology known as multiculturalism. It sits at the pinnacle of political correctness and moral relativism, and it is promoted with a religious fervor. Multiculturalism has become the driving ideology behind almost everything in Western life: politics, the law, education, and even the current correct thinking. Those who do not think correctly are labeled as racists and fascists. The horrific

situation is that the multicultural defenders promote the monocultural, racist, fascist, supremacist Islam. The essence of Islam is all what the multiculturalists are supposed to be against: tolerance of the other; equality of all races, religions, and women; freedoms and civil rights; and peace-making. Yet, the multiculturalist promote their ideology knowing exactly they promote the monoculture supremacism of Islam.

Why do they do it? It has nothing to do with Islam. They know nothing of Islam and/or the Palestinians. They do not know Arabic and have never read the Qur'an and Islamic scriptures and they have not studied the Palestinians' hatred and incitement. They suffer from deep "mental blindness" failing to observe how Islam wreaks havoc in all of what the West loves and cherishes. The only reason is that they deeply hate the West. They do not care about Islam and Muslims, but they hate the West, they hate its values and its way of life, and Islam is the mechanism, the tool they employ in their way to bring Stalinism and Bolshevism as the law of the earth. They are so idiotic and foolish that they do not ask themselves what will happen to them if Islam wins. Their hatred is so deep that they even promote their own extinction in what seems to be a death wish. That is why Western peoples find themselves in an ongoing political nightmare.

We have to realize that political correctness, multiculturalism, and moral relativism have become our own worst political enemy. We fail, being optimistic concerning human nature and behavior; believing there is a solution to every problem and estimating that the reasons for the Muslims' inhuman behavior are social and economic perspectives and our own history of imperialism and colonialism and not the religious commandments of Islam and the cultural behavior of the Muslims. Our greatest liability is the politically correct climate which is negligently blind to the threat of Islam.

The horrific situation is that we do not behave and speak freely in front of the Muslims or when relating to Islam. We are so deeply intimidated, that there is no longer even politically correct, but Islamically correct. Avoidance of "insulting Islam" has become a code word to our horrendous nightmares, a lethal weapon we impose on ourselves in capitulation and submission. To show how ridiculous and detached this slogan has become, the following lines written by an unknown person are important:

I wanted to send some sort of holiday greeting to my friends, but it is so difficult in today's world to know exactly what to say without

offending someone, especially with the current demands of political correctness afflicting us all. So I met with my attorney, and on his advice I wish to say the following:

“Please accept with no obligation, implied or implicit, my best wishes for a socially responsible, environmentally conscious, nonaddictive, gender neutral celebration of the holiday, practiced with the most enjoyable traditions of religious persuasion or secular practices, with respect for the religious/secular persuasions. I also wish you a fiscally successful, medically uncomplicated recognition, and personally fulfilling, without regard to the race, creed, color, age, physical ability, religious faith, or sexual preference of the wishes.”

“By accepting this greeting, you are accepting these terms: this greeting is subject to clarification or withdrawal. It is freely transferable with no alteration to the original greeting. It implies no promise by the wisher to actually implement any of the wishes for her/himself or others and is void where prohibited by law, and is revocable at the sole discretion of the wisher. Disclaimer: no trees were harmed in the sending of this message; however, a significant number of electrons were slightly inconvenienced.”

Indeed, political correctness has become a deadly infection that influences us all and if we continue behaving accordingly, it will bring us into our demise.

- (4) **No more appeasement.** Western society and leaders have never learned the lessons of the history of appeasement. Defeatism was one of the main causes of military catastrophes. Dark evil regimes are never satisfied with the Rhineland and the Sudeten regions, and the Anschluss of Austria and seizure of Czechoslovakia, but work relentlessly to achieve world hegemony. For hundreds of years, the attempt at appeasement is a recurring factor in the fall of civilizations. While apocalyptic Islam poses a lethal threat to the Free World, we, from many reasons, try to cure the situation by appeasing, believing that it will suffice in calming the wolf.

Western leaders go out of their way to appease, to capitulate, and to give the Muslims more “protection money” and special treatment, the more the Muslims threaten us. But no less frightening is that they actively silence those among their own people who oppose the continued Islamic colonization of the Free World. The basic values of enlightenment are in danger, not only because of the emerging fanatic beliefs, but because too many people are trying to compromise the madness. When our leaders call Islam a great religion, they are

appeasing, running away, if not lying outright. To call a most deadly threat to everything we cherish a great religion, legitimizes evil on the one hand and infuses the rest of us with a false belief. The Islamists have infiltrated our fortresses, our system of government and intend to ruin them from within.<sup>16</sup>

It is a well-known lesson of history: more appeasement from the bullied always brings about more demands from the bully. Appeasement is disastrous and leads to annihilation. One must learn the dark lesson of the 1930s. Europe continued its appeasement policies the more Nazi Germany demanded concessions. Again and again Europe gave up and gave in, and again and again the Nazi aggressor demanded more and more. What was the result? Germany itself opened the Second World War by attacking and occupying Poland, on September 1, 1939. The appeasers continued with their run away policy, and the aggressor, never satisfied, continued with his occupation. Was the lesson learned? Not at all. Appeasement is never a safe policy nor an option; it is disastrous and it leads to catastrophes.

Let us look at the scene from another angle, put by Victor Davis Hanson: Hitler started World War II after he already remilitarized the Rhineland, absorbed Austria, and dismantled Czechoslovakia. By doing all that he had created the largest German-speaking nation in European history. Imperial Japan had redrawn the map of Asia and the Pacific by occupying or annexing Indochina, Korea, Manchuria, and Taiwan, to the swaths of coastal China. Therefore, attacking Hawaii, the Philippines, Hong Kong, Malaysia, and Indonesia in 1941 was logical in a decade of Japanese aggression. Fascist Italy had already been remaking the map of the Mediterranean region. Benito Mussolini had annexed what is now Ethiopia, Albania, and most of Libya. He promised Italians that the Mediterranean would soon be “mare nostrum,” our sea (again). Had Hitler, Mussolini, and the Japanese just been satisfied and consolidated their winnings, there was no evidence that the tired Western democracies would ever have stopped them.<sup>17</sup>

But these leaders never stopped. After the end of the war and about sixty million people had perished and Europe was totally destroyed, the Western democracies blamed themselves for having appeased and empowered fascist empires. Well, what is happening today? The contemporary world amazingly resembles so much the late 1930s, so that even maps are again being redrawn.

The Islamic State wishes to bring the Islamic Sunni Caliphate borders back, from Andalusia to India. Shiite Iran wishes to bring its political

hegemony over the entire Middle East, by proxies and by military successes: Continental (Iraq, Syria, and Lebanon) and maritime (Hormuz and Bab al-Mandeb straits). At the same time, and more than ever, it wishes to destroy the Sunni version of Islam and to occupy the holy shrines of Islam in Saudi Arabia. Here is the logical basis for Iran to have the bomb. The Middle East melts down to its gravest situation, with failed states (Iraq, Libya, Yemen, Syria); frightened states (Lebanon, Jordan, Morocco, Tunisia), and defensive powers (Egypt, Saudi Arabia). All the while Israel is shamelessly accused by the corrupt, impotent useless United Nations organization, shamelessly led by the OIC, the Organization of the Islamic Countries' cartel that behaves like a Mafia. The UN's treatment toward Israel has become an obsession, an incurable malaise.

The following conclusions should be taken from the history of the game of appeasement. It brings short-term glories of peace to the appeasers at the price of long-term military defeats to their allies. Appeasers consistently reiterate that the only alternative to their march of folly of appeasement is war. However, just the opposite is true: the price of appeasement is assured war. The appeasement of dictators by democratic regimes is a long steady road of failure, while the price of deterring balancing policy is successful containment of the aggressor. Appeasement is never an option; it is always a catastrophe.

- (5) **No more ignorance.** We must thoroughly read the Qur'an and other Islamic scriptures; we should learn about the Islamic religion and its culture; we should critically understand what Islamic aims and targets are; we must call a spade, a spade; we must stop explaining and rationalizing Muslims' behavior, and start to believe in what they say. Western civilization cannot effectively combat the root causes of Islamic civilizational war by ignoring its nature and motives. That is we have to internalize Thomas Jefferson's declaration: If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be. Facts do not cease to exist because they are ignored.

However, it is much more. Ralph Peters focuses on the ideological nonsense perverting discussion of war, peace, and terrorism. Western civilization pays a horrific price for allowing the Muslims to take over the whole educational system, and to mold public opinion's behavior and attitudes through controlling the media. Their aim is to eliminate our common sense, and the product is people, who are susceptible to wild lies and distortions; people that cannot put what they witness into context; and this vacuum brings capitulation and submission.<sup>18</sup>

We should also realize that the battlefield is in our own homeland, in the streets, in the TV studios; in the editorials of papers; at the university campuses; in the public opinion venues; and in the courts of law. This situation allows us to consider Abraham Lincoln's assertion: 'America will never be destroyed from outside. If we falter and lose our freedoms, it will be because we destroyed ourselves.' Indeed, if we do not heed this, we will have to experience Winston Churchill's scenario:<sup>19</sup>

"If you will not fight for right when you can easily win without bloodshed; if you will not fight when your victory is sure and not too costly; you may come to the moment when you will have to fight with all the odds against you and only a precarious chance of survival. You may have to fight when there is no hope of victory, because it is better to perish than to live as slaves."

Oriana Fallaci has so correctly and succinctly remarked: Wake up people, wake up. Paralyzed by the fear of appearing racist, you do not want to understand that the Muslim invasion has commenced. Drugged by the stupidity or shortsightedness of political correctness, you do not internalize that a religious war is transpiring here. A war, whose objective is to conquer our souls and rob us of our freedoms; a war conducted with the goal of destroying our civilization and our way of life. Stunned by the preponderance of false propaganda, you do not want to absorb that if we do not defend ourselves, if we do not battle, Jihad will win. It will win and destroy the world which we have built and ruin our culture and identity. Debating them is pointless; conducting a dialogue with them is useless; and demonstrating tolerance toward them is suicide. How is it that leftists never open their mouths against the Muslim world's primitive, theocratic regimes, which have no democracy, no freedoms, and no individual rights? Why were we killed in wars declared against the enemies of freedom and civilization? Are these principles invalid for the Islamic regimes? Enough of your double standards of morality; enough of your opacity and your hypocrisy. Crickets of all countries and languages stop the confusion and take sobriety. The mountain of Islam has not moved for 1,400 years; that consciously opts for primitiveness and ignorance. Europe is becoming a province of Islam.<sup>20</sup>

### **What Do All These Mean?**

What policies should we adopt to fight effectively the Islamic strategy to conquer the world by these three arms of *Da'wah*, Jihad, and

*Hijrah?* There are several important recommendations as a working policy:

- (a) **Deal with the issue of immigration.** Demographic conquest is the most permanent form of Islamic *Da'wah* and Jihad in history; the religious cloak is the Trojan Horse Islam uses to infiltrate the cultures and nations it seeks to destroy from within. Unfortunately, our worst enemy is the belief the Muslims wish to assimilate and will integrate in Western societies. Indeed, Europe is running adrift: not because of fanatics who occupy the land, but because of cowards who let them do it.

When you have an immigration policy that allows for the importation of millions of Muslims, you are also importing their ideology, an ideology that is fundamentally hostile to the foundations of western democracy, such as gender equality, pluralism, and individual liberties and freedoms. The best way to safeguard Europe and the United States against the destructive effects of this poisonous reality is to enact laws that would bar the entry of foreign nationals who advocate the *Shari'ah*, and for those already inside the borders, this should be a deportable offense. The other side is the annihilation of the U.S. Constitution, and consequently all freedoms.

One has to consider Theodore Roosevelt's 1907 declaration: "Immigrants who come here in good faith become Americans and assimilate themselves in every facet to us . . . there can be no divided allegiance here. We have room for, but one flag—the American flag, but one language—the English language, but one sole loyalty—to the American institutions and people." One should also consider the Australian Prime Minister, John Howard: Immigrants, not Australians, must adapt. It is take it or leave it . . . This is our country, our land, and our lifestyle you have to adapt with. It was Oriana Fallaci who observed so aptly: "Don't let the multiculturalists fool you: it has never been about race or ethnicity, but about the threat of Islam's monoculture; the threat to our minds; the threat to our very existence as a free society."

Soeren Kern depicts the severe situation of the migration crisis from Hungary's perspective.<sup>21</sup> Europe's migration crisis begins to expose the deep divisions exist within the European Union members. The EU is no longer being a model for postnationalism and global citizenship. In 2014, more than 60,000 people have entered Hungary illegally; during the first six months of 2015, a nearly 900% increase over the same period in 2014. Approximately 95% of the migrants entering Hungary



are coming from Afghanistan, Iraq, Syria, Somalia, and Kosovo. On July 6, 2015, Hungary's parliament approved the construction of a massive border fence with Serbia along the 175-km frontier as part of an anti-immigration law that tightens the asylum rules. The move is aimed at stopping tens of thousands of migrants from entering Hungary, which has become a key gateway for illegal immigration into the European Union.

The Hungarian Foreign Minister has justified the moves as necessary to defend his country. "The Hungarian government is committed to defending Hungary and defending the Hungarian people from the immigration pressure. Hungary cannot allow itself to wait any longer." Hungary is not alone. Bulgaria has built a 33-km barbed-wire fence along its border with Turkey, and more than one thousand police officers patrol the Turkish border. Greece has also erected a 10.5-km, barbed-wire fence along part of its border with Turkey. Spain has fortified fences in the North African exclaves of Ceuta and Melilla. This is not a solution, nor the beginning of it. This has brought Chancellor Angela Merkel to warn that the waves of refugees are a bigger challenge than the debt crisis of Europe.<sup>22</sup> Indeed, unless drastic steps are taken, Europe is becoming a province of Islam, an Islamic lebensraum.

Islamic aspirations to dominate the world politically by also enforcing the *Shari'ah* as the only legitimate religion in the world are set to happen by the numbers of demography. In 1900 the entire Muslim population was almost 200 million,<sup>23</sup> while the Christian population of the world was bigger almost by three times. According to data, in 2070, there will be more Muslims than Christians in the world. The number of Muslims will increase at more than double the rate of the world's population.<sup>24</sup>

There is also the persecution, massacre, enslavement, rape, and annihilation of Christians in the Middle East, Asia, and Africa. Raymond Ibrahim, in his monthly reports and in his research<sup>25</sup> proves very clearly the plight of the Christians. There is seemingly not a day that goes by without Christian girls being abducted, enslaved, raped, and forced to convert, with the Islamic doctrinal justification for the Muslims' horrific actions. It is to recall that Christian girls are considered goods to be damaged at leisure. Abusing them is a Muslim right, spoils of war, not to be considered as a crime. London and Sweden have become the capitals of rape, with no authorities' answer. While unfortunately nobody pays attention to the many patterns of abuse against Christian minorities in the Muslim world, it is now occurring in the West in

huge quantities. This is a new kind of Jihad the Free World is witnessing, without retaliation. Can one imagine what will happen when the Muslims become a majority or even 30% in the Western world?

- (b) **Ban the application of the *Shari'ah* as the state legal system.** The first task is to try to ban the *Shari'ah* as a legitimate law. It is the law in the Muslim countries, but its application in non-Islamic states means no less than total disaster. It is possible to understand this when comparing its teachings to the US Constitution. In the United States there is the separation of church and state, which was meant to protect the integrity of both, and to avoid religious power struggles. It sanctifies the separation of powers and checks and balances system. It makes the individual freedoms and civil right as a hallmark of the political processes. Islam exactly contradicts these and many more basic issues. Moreover, Islam and its teachings totally violate the First Amendment of the US Constitution, which protects the freedoms of speech and the press and praises individualism. Islam means the total submission and devotion to Allah, orders collectivism, denies that man is at the center and logic is the focus of human life. It also contradicts human freedoms and civil rights.

Islam and the Constitution of the United States are incompatible, exactly like the communist and the Nazi ideologies. That is why it is easy to deny the adoption of the *Shari'ah*. In Islam, freedoms and civil rights are absolutely missing; discriminating against women and disappearance of minorities are pervasive; and hatred of the other and incitement against him are the main characteristics. Islamic history and contemporary history clearly demonstrate that it spread by force and violence, which violates James Madison's, fundamental and undeniable truth, in 1785: "We hold it for a fundamental and undeniable truth that religion or the duty which we owe our Creator and the manner of discharging it can be directed only by reason and conviction, not by force or violence." No wonder he has been known as Father of the Constitution.

The question is how to stop Islam from being imposed on the Free World as the formal religion. Muslims can practice their religion as all other religions do, but Muslims must abide by the laws of their benevolent states' laws and constitutions. The best way to begin with is to spread the truth about it. If we tell the truth about the bloody violent history of Islam; if we clearly observe and analyze the current Islamic politics with its extremist variations; if we tell the truth about the *Shari'ah*, then Islam will be stopped in its march of occupation

of the Free World. Instead of hatred and fear, so dominant in Islamic religion and way of life, one has to recall Thomas Jefferson's: "When the people fear the government, there is tyranny. When the government fears the people, there is liberty." Truth will also set the Free World's peoples free and stick to the separation between the state and the religion. In our democracies man is at the centre and the rule of logic is at focus; while in Islam Allah is at the centre and submission to Allah is at focus.

The problem is that the majority of the peoples of the Free World are ignorant about the Islamic message and targets, and they are stupid enough not to learn its contents. They are naïve about the Islamic mission and they do not know about the real essence of Islam, because they do not bother to read and to learn. Instead, they act according to their own mirror image, believing the Muslims will become and behave like them. They are stunned by their failure when they watch the radicalization and extremism of the "third-generation" Muslims, and still they continue failing to connect the dots and come to the right conclusions. Unfortunately, they get their facts from the media; but the contemporary media is busy with a totally different agenda than conveying the Free World's interests; and it also disseminates totally different messages.

The question is how to indoctrinate and socialize people about the deep hazards coming from Islam, about what endangers the Free World's existence. Here comes the successful contribution of the Muslims with their diplomacy of deceit by *Da'wah*. When one quotes passages from the Qur'an to show how vile and evil they are, the Muslim propagators say that he quotes them out of context; and that he does not understand the meaning: that he does not even know Arabic; and that he reads the Qur'an from dubious translations, and other strange accusations. But they never tell us in what context the hundreds of verses can mean something else, and they never give another meaning. However, the fact is that those very scant verses in the Qur'an that they quote as peaceful are not only out of context, they have nothing to do with tolerance and peacefulness and compassion.

This is crucially important since it is the Islamic *Da'wah's* highest strategy. It has been raised in the Netherlands; in Canada; Australia; and it is applied in Britain, after the Archbishop of Canterbury said that adoption of certain aspects of *Sharī'ah* in UK "seems unavoidable."<sup>26</sup> This is suicidal. The example to be taken is the Oklahoma House of

Representatives which passed a Joint Resolution, 1056, to prohibit Oklahoma courts from considering *Shari'ah* law in their court rulings.<sup>27</sup>

- (c) **Ban the harassing Islamic lawsuits.** Western laws and values have become a weapon of war against its own by Islamic organizations. For that, it is crucially vital to protect our liberties by enacting laws prohibiting the degrading reality of Islamic lawsuits. Freedom of speech is under threat all over the Free World. The Muslim terrorists want to kill us, and Western governments want to silence us by legal or political harassment, out of intimidation and ignorance. A free society should not grant freedom to those who want to destroy it. As Abraham Lincoln said: "Those who deny freedom to others, deserve it not for themselves." We are not only confronted with the threat of Islamization by adopting the *Shari'ah*, but also with the folly of cultural relativism and the appeasement mentality of our political leaders.

In the name of freedom, we have to speak out. No matter what the consequences are. Free speech is a fragile thing that must be boldly and courageously defended. The West's political, academic, and media establishment are concealing the truth from their own people about the scope of the Islamic threat. Truth is our only weapon, and as long as we are free to speak, we can tell people the truth and make them realize what is at stake. However, when we defend the Judeo-Christian values and speak the truth about Islam it must not be labeled as "hate speech." Criticizing Islam is considered "hate speech" nowadays, but this attitude is anti-democratic. Criticism is the hallmark of a free society. Freedoms exist and are strengthened by criticism.

We are in the middle of the Third World War, and the battleground is not with tanks and airplanes (although this might come later on), but it is a conflict between freedom and tyranny staged on all fronts. We must spread the message about Islam. That is our first and most important duty. We have to stop pretending that Islam is only a religion. It is political more than it is a religion. It aims to occupy the world, and the Muslims declare it quite clearly, as it is written in the Qur'an. We must speak out the truth without censoring ourselves; draw the conclusions without the hedonism of the politically correct and the vicious slogans of multiculturalism and relativism; and we must act upon these conclusions courageously. If we allow ourselves to be self-censored about anything we say about Islam, soon Islam will start telling us how to live. We should never allow ourselves to be intimidated. That is how civilizations are led into political decay.

- (d) **Change the lenient policy toward Muslim extremists**, mainly *Imāms* that spread incitement and hatred among their followers. Michael Radu relates to the core issue of Islamic radicalism in Europe: *Imāms* and mosques. Without radical *imāms*, the entire ideological, political, psychological edifice of Islamism would crumble. No jihadist terrorist act has ever been committed without theological sanction from a cleric. Any solution has to start with the radical *Imāms*.<sup>28</sup> The Free World states must act to deport the thousands of visiting *Imāms*, who mostly are financed by Saudi Arabia and Qatar, and partly by Iran. Every investigation clearly reveals the crucial role of the *Imāms* in radicalizing the masses, and their role in antagonizing the Muslim communities toward and in Europe and the United States. Unfortunately, Oriana Fallaci was so correct to observe that behind every Islamic terrorist there is an *Imām*. A life-wishing state must begin with this:<sup>29</sup>

“Not all Muslims are terrorists but, regrettably, the majority of the terrorists in the world are Muslims. For over 10 years, we have warned against the dangers of leniency in handling the extremism that is now spreading like a plague among Muslim immigrants. The battle is against the ideology that spreads propaganda of hatred and incitement among the Muslims. In the past, we told you: ‘Stop them!’ Today, we tell you: ‘Expel them.’”<sup>30</sup>

- (e) **Ban the petro-dollar money flow** of Saudi Arabia and Qatar. The so-called “charity money,” *Zakat*, goes mainly to *Da’wah’s* hate and incitement organizations. Money is the blood that maintains and nurtures the Islamic occupation of Europe. Between 1982 and 2002, 1,500 mosques, 210 Islamic centers, and 2,000 Muslim schools were established in non-Muslim countries. There are 200 mosques and 90 imams in Austria; 1,600 Mosques and 1,250 Imams in France; 1,000 mosques and 1,500 Imams in Germany; 500 mosques and 2,000 Imams in Britain. Academic chairs for Islamic studies and Islamic research institutes exist in many universities throughout the world. Hundreds of billions of dollars were spent by Saudi charities to “propagate” Islam worldwide.<sup>31</sup>

Reza Safa estimates that since 1973, the Saudi government has spent an unbelievable eighty-seven billion dollars to promote the ideology of *Wahhabism* in the United States and Europe. He brings official Saudi information that shows Saudi funds have been used to build and maintain over 1,500 mosques, 202 colleges, 210 Islamic centers, and almost 2,000 schools for educating Muslim children in non-Islamic countries in Europe and the United States.<sup>32</sup>

In 2002, The Center for Monitoring the Impact of Peace (CMIP) undertook a survey of Saudi Arabian textbooks and its *Wahhabi* outlook

on the West as well as Saudi notions of government and other political issues.<sup>33</sup> The report analyzes ninety-three school textbooks taught in grades one to ten, mostly from the years 1999–2002 and presents the religious and political worldview to school students between the ages of six and sixteen. In these Wahhabi texts, Islam is presented as the only true religion while all other religions are presented as false. “Islam is the only religion leading its followers to Paradise, whereas all other religions destroy their believers in Hell. Muslims are, consequently, superior to followers of all other religions, in both this world and the next.” The message is clear: *Wahhabi* Islam must dominate the entire world. There is no democratization and no modernization, as *Wahhabism* stands as a monument to stagnation and decline.

Muslims are obliged to consider all infidels the enemy. The West is the source of all misfortunes of the Muslim world, its most dangerous effect on Muslim society being “its cultural and intellectual influence in all fields of life.” An estimated 30,000 Muslim children attend Saudi-funded Wahhabi day schools in America. Intolerance and outright rejection of American values and democratic ideals are taught. The Saudis have also directed considerable outreach toward the American Afro-American Muslim community, and they have special programs aimed at converting blacks in US prisons.

The preaching of hatred of the *Kuffār* is part of demonizing and dehumanizing them, and this has been re-enforced in the mosques and *Madāris* all along Islamic history. Since the mid-1960s the Saudi royal family has funded Islamic radicalization around the world. The Saudi government spends billions of dollars to spread Islam to every corner of the earth deliberately and purposely. This conception resembles the Nazi indoctrination and hatred schooling of beliefs in Germany, which was proven to be so effective. Indeed, beliefs can be modified massively through propagating policy intervention. There is no pause in the Islamist hate propaganda and indoctrination among Muslim communities in the West, and it is a must, a deadly one, to find and to execute immediately effective means to de-radicalize this plague.

### Concluding Remarks

The Islamic doctrine of assaulting the world took place in two large waves: first, the conquests of the Middle East, Andalusia, and Asia, mainly through the years 632–712, which is the period of occupations of the Arab Empire; second, through the years 1453–1683 by the Ottoman Empire. The result was horrific: civilizations have been

annihilated, coerced into conversion and subjugation; the Middle East was predominantly Christian; Iran mostly Zoroastrian; Afghanistan and Central Asia were Buddhist; Pakistan was Hindu, and the Balkans were Christian. All have fallen prey to the invasion of Islam, and they are a vivid example of the standards of Islamic way of life.

Now, a third wave is taking place: the Islamic encroachment and occupation of the Free World. It uses the familiar Jihad, all sorts of intimidation, violence, and terrorism; it uses *Da'wah*, all means of propagation, aiming at deceiving, confusing, and misleading the infidels, and to pave the way to Islamization; and it uses *Hijrah*, of immigration and demography, a lethal threat to flood the Free World's territories with Muslims, and to convert their inhabitants. This is a calculated strategy by all means to achieve Islam's universal goals to subdue and to cause Western civilization to capitulate. In the words of Oriana Fallaci, the Free World has become an outpost of an Islamic province, and in each of our cities lie a second city: a Muslim city, a city run by the Qur'an, a stage in the Islamic expansionism.

This situation is exemplified by the words of Abdallah Azzam, al-Qaeda's founder and Bin Laden's mentor: The life of the Islamic *Ummah* is solely dependent on the ink of its scholars, which is *Da'wah*, and the blood of its *Mujāhidīn*, which is Jihad, and the Muslim women's womb, which is *Hijrah*. What is more beautiful than delineating the map of Islamic history with the black color that writes the *Ummah's* history by its scholars, and the red color that shapes its borders by the *Mujāhidīn's* blood?

The problem is that the Free World's leaders, the media, and cultural elites do not understand the situation and do not connect the dots clearly as they appear on the picture. They do not see the combined strategy of Jihad *Da'wah* and *Hijrah*. They concentrate on fighting Islamic terrorism while they totally ignore the *Da'wah* propagation, naively believing in a false sense of mutual friendship with Muslims, and they see the *Hijrah* as a social issue as the immigrants will eventually be assimilated and integrated. However, this is not only a myth, this is one of the greatest misconceptions of the millennium, and this is the worst nightmare ever, because all these groups are working, although separately and with different tactics and timetables, to achieve the same Islamic universal targets. The Free World's leaders do not connect the dots and in fact they do work for Islam's sake. What we do not understand is that securing our freedoms means sobriety in understanding reality and vigilance in pro-active vision. Vigilance means identifying



and defining the enemy; clearly understanding the situation; and making the right, beneficial, and insightful decisions. This is the first commandment of existence.

Indeed, there are moments in life when keeping silent becomes a fault, and speaking becomes an obligation, a civic duty, a moral challenge, and a categorical imperative from which we cannot escape. The moment one gives up his principles, values, and his freedoms, he is dead; his culture and way of life are dead, and his civilization is dead. Muslims who refuse to accept the Free World's culture and way of life have the alternative not to live there. They must not try to impose their culture and way of life on us. To reject Islamic culture and way of life is an uppermost duty toward our culture, values, principles, and in fact our civilization. Europe is no longer Europe, it is Eurabia, where the Islamic invasion does not proceed only in a physical sense, but also in mental and cultural senses.<sup>34</sup> The colonization of Europe by tens of millions of Muslims is on a scale unmatched in human history. The states of Western Europe today face a large, angry, separatist population, a third and even a fourth generation of young, radical, and fanatical Muslims who are ready to tear down and wreak havoc in their benevolent generous hosts' countries.

While analyzing these spheres, it is crucially important to understand the Islamic grand strategy. It works on all the spectrums with all available means, with no orderly schemes, but according to the "vacuum theory." This strategy is real, imminent, and lethal. While we spend most of our energies, attention, and expenditures on fighting Jihad and thwarting terrorism, we, out of oblivion and complacency, fail to comprehend and internalize the real fronts we face, which are *Da'wah* and *Hijrah*.

Islam commands its followers to spread the religion by force of Jihad as much as by propagation of *Da'wah*, and the demography of *Hijrah*. Conquests, conversion and subduing, and immigration are legitimized and justified as the means to the utmost target. The Islamic empire must continually expand, and no grain of the earth is exempted. Islam insists that the first and utmost allegiance of the believer is to Islam. More than his family, his tribe, or his country, dying for the sake of Allah is the only way to guarantee entrance into Paradise, which is the utmost motivation for creating fearless, enthusiastic, zealots warriors of Islam.

How can we explain the Free World's ill-suited reaction; its hypnotized paralysis? Is it hedonism alone? Is it the petro-dollar? Is it the guilt and remorse of the imperialist-colonialist past? Is it the unawareness

of the implications of the stealth politics of the *Da'wah*? The fatal errors of policy-makers, public opinion molders, and the media communications can be explained by the following components: (a) the distorted mirror image, which is scientifically oriented and denotes cultural fallacies; (b) the political correctness, so pervasive in the West and deeply rooted in its social behavior; (c) the oblivion and opacity of policy makers, which is the march of folly, of ignorance and stupidity; (d) the mental blindness and selective hearing of the political leaders and the media concerning the situation; (e) the politics of denial and mental inhibition of Western leaders. This reality causes a combined politics of appeasement and subjection to intimidation that stems out of a deep fear that runs rampant causing leadership to act as if there is nothing wrong with Islam. Tragically, truth has become the new hate speech. It exemplifies George Orwell's: "during times of universal deceit, telling the truth becomes a revolutionary act."

We are frightened; intimidated; horrified; and terrorized in front of the violent, the villain, and the savage, and we want to come back to our sanity out of this madness—by running away; by giving in and paying "protection money"; and by accommodating ourselves to their demands. An indication of this horrific situation comes from Tim Benson, Head of the Cartoonists Union in Britain: after smearing Israeli politicians so many times, in a purely anti-Semite approach, he was asked why he does not even try to blame the Muslims. His answer is the best for unmasking the issue: "the Jews do not issue killing *Fatawā*."

This is the whole story: "the Jews do not issue killing *Fatwahs*"; and the Christians too do not issue killing *Fatwahs*; only Muslims issue killing *Fatwahs*. And the horrible thing is that there are so many among the Muslims who run enthusiastically to perform and execute these atrocious obscene *Fatwahs*. In the same vein, here is the proof: a couple of Danish artists produced an "artistic" exhibition in Berlin in April 2010, by drawing the map of the Middle East without the existence of Israel. Jews and Christians are persecuted, harassed, and at the same time are pictured as demons and the epitome of evil, without any fear of a "killing *Fatawā*."

However, this is nothing compared to the main issue. Islam would have not won without the close assistance of the empty, unscientific, pseudo-academic ideas of the anarchist-Bolshevik production of multiculturalism and moral relativism. Islam would have not won without the naïve, ignorant, false beliefs, political correctness, and misconceptions of the Free World. The result is horrific: we live in a

world turned upside-down, as Melanie Phillips asserts: the rejection of the Judeo-Christian tradition and the victory of postmodernism have paved the way for and facilitated the dooming of Western culture.<sup>35</sup> Europe becomes more and more a province of Islam, a colony of Islam, an Islamic lebensraum,<sup>36</sup> as much as the entire Free World.

One of the latest comments to show this inverted situation was given by Homeland Security Secretary, Jeh Johnson, who has declared at a National Security forum in Aspen, Colorado: "in order to keep IS from radicalizing Americans inside the US, it is 'critical' not to use the word 'Islamic' when describing attacks or other actions tied to terrorist groups . . . [IS] would like to be referred to as 'Islamic extremism' . . . The Muslims I know and that I've spent a lot of time with in this country believe just the opposite . . . building trust with Muslim community leaders across the US is 'fundamental' to the US government's counter-terrorism efforts."<sup>37</sup> This declaration needs no comment, as it fully exposes the harsh situation of the Free World concerning understanding Islam.

That is, if the Free World does not wake up and sober up very soon; if it does not leave behind its political correctness and complacency; if it continues its ignorance and stupidity about what Islam really means; if it continues its intoxicated slumber and its idiot-fool beliefs about the good in every human being, then there is a high probability that the highest modern technological society will perish. But there is also a great paradox: Islam cannot live on its own. Muslims need others to sustain and to activate modern life. From the very first days, Muslims used to live by raids (*Ghazawāt*) plundering the others and taking booty (*Ghanā'im*) from them. What future is left for them without raids on the other and without their booty? That is, a double tragedy occurs: as long as Islam continues its encroachment, the Free World is weakening; and as it weakens, Islam becomes stronger to the point of annihilating the Free World, it being *Kuffār*. But this annihilation also means the destruction of Islam. This is the pure embodiment of the Pyrrhic victory, a tragedy to all participants.

Mad World News has posted an excellent summary of what the founding fathers of the United States had to say about the evils of Islam.<sup>38</sup> Winston Churchill has written the following, in his book from 1899:

"Individual Moslems may show splendid qualities, but the influence of the religion paralyses the social development of those who follow

it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith.”<sup>39</sup>

Indeed, this is exactly how civilization dies. The last paragraph from my 2007 book, *From Muhammad to Bin Laden* will suffice to conclude:<sup>40</sup> There are three-fold questions with frightening end results: (a) When will the Free World sober up and fight for its values, probably its existence, and at what price? (b) Will the price paid by the Free World be higher in human resources and in global misery as in World War II, where it was possible to stop Hitler earlier, at a much lower price? (c) Will the Free World, through its politics of oblivion and appeasement, be brought back to the seventh century, dominated by fanatical Islam? Yet, the most important question is: Will history repeat itself when the Free World wakes up only to the “bells” of another World War?

In the struggle for our free and democratic existence, we must reiterate the quotation of old Cato in the Roman Senate: *Ceterum senseo Carthago esse delendam*. In the 1930s the world had a great leader: Winston Churchill, who reacted to Chamberlain’s defeatist appeasing policy by proclaiming: “You have chosen dishonor out of the fear of war—and you have received both the dishonor and the war.” Today, we desperately need leaders like Churchill: not appeasing, not subdued, not ignoring, not frightened, and not debating with evil. We need leaders to tell us the truth about our dire reality without camouflage; that put aside the mirror image and distraction from mental blindness. We need courageous and realistic leaders to save us, to declare loud and clear, like Churchill, in his May 1940 speech in the British Parliament:

“You ask: what is our aim? I can answer in one word. It is victory; victory at all costs; victory in spite of all terror, however long or hard the road may be. For without victory there is no survival.”

## Notes

1. <https://creepingsharia.wordpress.com/2015/04/14/the-critics-of-islam-were-right-an-apology-to-so-called-islamophobes/>, accessed October 8, 2015.
2. <http://www.samharris.org/blog/item/can-liberalism-be-saved-from-itself>, accessed October 8, 2015.
3. *Ṣūrat al-Baqarah*, 2:216; *Ṣūrat al-Taubah*, 9:38.
4. *Ṣūrat al-Baqarah*, 2:192; *Ṣūrat al-Taubah*, 9:5.
5. *Ṣūrat al-Anfāl*, 8:12; *Ṣūrat Muhammad*, 47:4.
6. *Ṣūrat al-Nisā’*, 4:24; *Ṣūrat al-Aḥzāb*, 33:50.
7. *Ṣūrat al-Anfāl*, 8:39; *Ṣūrat al-Taubah*, 9:29.

8. <http://www.youtube.com/watch?v=WhHYiWCm8Gs>, accessed October 8, 2015.
9. Norman Dixon, *Our Own Worst Enemy* (London: J. Cape, 1987).
10. *Ṣūrat al-Aḥzāb*, 33:50; *Ṣūrat al-Mū'minūn*, 23:1–6; *Ṣūrat al-Ma'ārij*, 70:30; *Ṣūrat al-Nisā'*, 4:24; *Ṣūrat al-Tahrīm*, 66:1–2.
11. Ali Sina, accessed October 8, 2015, <http://www.rightsidenews.com/2015012835403/world/terrorism/the-dilemma-of-islamic-terrorism.html>.
12. "Jihadists in America: The Media's Foolish Narrative," The Jerusalem Post, August 6, 2015.
13. See: Salim Mansur, *Delectable Lie: A Liberal Repudiation of Multiculturalism* (Brantford, ON: Mantua Books, 2011).
14. Soeren Kern, accessed October 8, 2015, <http://www.gatestoneinstitute.org/6264/no-go-zones-germany>.
15. <http://conservativetribune.com/oldman-pc-is-crap/>, accessed October 8, 2015.
16. [http://www.amilimani.com/index.php?option=com\\_content&task=view&id=176&Itemid=2](http://www.amilimani.com/index.php?option=com_content&task=view&id=176&Itemid=2), accessed October 8, 2015.
17. <http://www.jewishworldreview.com/0615/hanson061815.php3>, accessed October 8, 2015.
18. Ralph Peters, *Endless War: Middle Eastern Islam vs. Western Civilization* (Mechanicsburg, PA: Stackpole. Books, 2010).
19. <http://www.youtube.com/watch?v=WhHYiWCm8Gs>, accessed October 8, 2015.
20. Appears in: Oriana Fallaci, *The Rage and the Pride* (New York: Rizzoli, 2003).
21. <http://www.gatestoneinstitute.org/6146/europe-migration>, accessed October 8, 2015.
22. [http://www.business-standard.com/article/pti-stories/merkel-says-migrants-bigger-challenge-for-eu-than-debt-crisis-115081700014\\_1.html](http://www.business-standard.com/article/pti-stories/merkel-says-migrants-bigger-challenge-for-eu-than-debt-crisis-115081700014_1.html), accessed October 8, 2015.
23. [http://www.gla.ac.uk/0t4/humanities/files/mindmapping/Religion1\\_files/docs/religionstatistics.pdf](http://www.gla.ac.uk/0t4/humanities/files/mindmapping/Religion1_files/docs/religionstatistics.pdf), accessed October 8, 2015.
24. <http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/#projected-growth-map>, accessed October 8, 2015.
25. Raymond Ibrahim, *Crucified Again: Exposing Islam's New War on Christians* (New York: Doubleday, 2013).
26. See the analysis of Tony Blankley, *The West's Last Chance: Will We Win the Battle of Civilizations?* (Washington, DC: Regnery, 2005).
27. <http://www.weaselzipper.net/blog/2010/03/oklahoma-house-advances-legislation-banning-sharia-law.html>, accessed October 8, 2015.
28. Michael Radu, *Europe's Ghost: Tolerance, Jihadism, and the Crisis of the West* (New York: Encounter Books, 2010).
29. France Depots 40 Imams for 'Preaching Hatred,' Interior Minister Says, accessed October 8, 2015, <http://www.ibtimes.com/europe-terror-threat-france-deports-40-imams-preaching-hatred-interior-minister-says-1987822>. Report warns of Islamic 'time bomb' in French prisons: A French government policy of grouping together and isolating radical Islamist inmates in prisons is "potentially dangerous" and risks creating a "time bomb," accessed October 8, 2015, <http://www.france24.com/en/20150630-france-report-prison-islamist-time-bomb>.

30. Abd al-Rahman al-Rashed, Former editor: *al-Sharq al-Awsat*, July 9, 2005.
31. Dore Gold, *Hatred's Kingdom: How Saudi Arabia Supports the New Global Terrorism* (Washington, DC: Regnery, 2004). Mark Silverberg, *The Quartermasters of Terror: Saudi-Arabia and the Global Islamic Jihad* (Lima, OH: Wyndham Hall Press, 2005).
32. Reza F. Safa, *Inside Islam: Exposing and Reaching the World of Islam* (Lake Mary, FL: Frontline Publication, 1996).
33. According to: <http://www.citizenwarrior.com/2007/11/wahhabi-invasion-of-america.html>, accessed October 8, 2015.
34. Quotations from: Fallaci, *The Rage and the Pride*.
35. Melanie Phillips, *The World Turned Upside Down: The Global Battle over God Truth and Power* (New York: Encounter Books, 2010).
36. Oriana Fallaci, *The Force of Reason* (New York: Rizzoli, 2006).
37. <http://abcnews.go.com/topics/news/us/national-security.htm>, accessed October 8, 2015.
38. <http://madworldnews.com/founders-not-fond-muslims/>, accessed October 8, 2015.
39. Winston Churchill, *The River War: An Account of the Re-conquest of the Sudan* (1899).
40. David Bukay, *From Muhammad to Bin Laden: The Ideological and Religious Foundations of the Homicide Bombers Phenomenon* (New Brunswick: Transaction Press, 2007), 355–6.

---

# Bibliography

- Ahsan, Abdullah. *Ummah or Nation? Identity Crisis in Contemporary Muslim Society*. Leicester: Islamic Foundation, 1992.
- Ali, Moulavi C. *The Critical Exposition of the Popular "Jihad."* Karachi: Karimsons, 1977.
- \_\_\_\_\_. *Muhammad the Prophet*. St. Lambert: Payette and Sims, 1993.
- Ali, Muhammad. *The Religion of Islam*. Lahore: The Ahmadiyya Anjumān Isha'at Islām, 2005.
- Asad, Muhammad. *The Message of the Qur'ān*. Gibraltar: Dar al-Andalus, 1980.
- Atran, Scott. "Genesis of Suicide Terrorism." *Science* 299 (March 2003): 1534–39.
- Atran, Scott. *Talking to the Enemy: Religion, Brotherhood, and the (Un) Making of Terrorists*. New York: Ecco/HarperCollins, 2010.
- ‘Ayni, Mahmud bin Ahmad. *‘Umdat al-Qārī Sharh Sahīh al-Bukhārī*. Beirut: Dār al-Kutub al-‘Ilmiyah, 2001.
- Ayoub, Mahmoud. *The Qur'ān and Its Interpreters*. Albany: State University of New York Press, 1984.
- Baydawi, ‘Abd Allah ibn ‘Umar. *Anwar al-Tanzīl wa-Asrār al-Ta’wīl*. Bulaq: Dar al-Tibā’ah al-‘Amirah, 1868.
- Bell, Richard. *Introduction to the Qur'an*. Edinburgh: Edinburgh University Publications, Edinburgh University Press, 1953.
- Bloom, Mia. *Dying to Kill: The Allure of Suicide Terror*. New York: Columbia University Press, 2005.
- Bonner, Michael. *Jihad in Islamic History: Doctrines and Practice*. Princeton, NJ: Woodstock Publishers, 2006.
- Bostom, Andrew G. *The Legacy of Jihad*. Amherst, NY: Prometheus, 2005.
- Brym, Robert. "Six Lessons of Suicide Bombers." *Contexts* 7 (Fall 2007): 40–5.
- Bukay, David. *The Arab-Islamic Political Culture: A Key Source to Understanding Arab Politics and Arab-Israeli Conflict*. Sha’arei-Tikva: Ariel Center for Policy Research Publications, 2003.
- \_\_\_\_\_. "Can there be an Islamic Democracy?" *Middle East Quarterly* 14, no. 2 (Spring 2007): 71–79.
- \_\_\_\_\_. (with Sharan Shlomo). *Crossroads: Anti-Zionism and Anti-Semitism*. New Brunswick, NJ: Transaction Press, 2010.
- \_\_\_\_\_. *Facts and Fables in the Mythology of Islamic and Palestinian Terrorism*. Sha’arei-Tikva: Ariel Center for Policy Research, Policy Paper No. 162, January 2006.



- \_\_\_\_\_. "Founding National Myths: Palestinians Appropriate Israel's Historical Narrative." *Middle East Quarterly* 19, no. 3 (Summer 2012): 23–30.
- \_\_\_\_\_. *From Muhammad to bin Laden: The Ideological and Religious Foundations of the Homicide Bombers Phenomenon*. New Brunswick, NJ: Transaction Press, 2007.
- \_\_\_\_\_. "Islam Hatred of Non-Muslims." *Middle East Quarterly* 20, no. 3 (Summer 2013): 11–20.
- \_\_\_\_\_. *Israeli Arabs: From Alienation to elimination: The Coming of Intifadat al Aqsa*. Sha'arei-Tikva: Ariel Center for Policy Research, Policy Paper no. 176. July 2008.
- \_\_\_\_\_, ed. *Muhammad's Monsters: Islamic Fundamentalism and Radicalism*. Green Forest, AR: Balfour, 2004.
- \_\_\_\_\_. "Peace or Jihad: Abrogation in Islam." *Middle East Quarterly* 14, no. 4 (Fall 2007): 3–11.
- \_\_\_\_\_. "The Religious Foundations of the Suicide Bombings." *Middle East Quarterly* 13, no. 4 (Fall 2006): 27–36.
- \_\_\_\_\_. *Total Terrorism in the Name of Allah: The Emergence of the New Islamic Fundamentalists*. Sha'arei-Tikva: Ariel Center for Policy Research Publications, 2002.
- \_\_\_\_\_. *Yasser Arafat and the Politics of Paranoia: A Painful Legacy*. New York: Edwin Mellen Press, 2005.
- \_\_\_\_\_. "Zionism, Post-Zionism, and Pseudo-Zionism: Media Leftist Complex and the al-Aqsa Intifadah." In *Israel and the Post-Zionists: A Nation at Risk*, edited by Shlomo Sharan, 87–113. Brighton: Sussex Academic Press, 2003.
- Bukhārī, Muhammad Bin Ismā'īl. *Sahīh al-Bukhārī*. Riyadh: Darussalam, 1997.
- Bulliet, Richard W. *Conversion to Islam in the Medieval Period*. Cambridge: Harvard University Press, 1979.
- Burton, John. K. *al-Nāsikh wal-Mansukh*. Cambridge: Gibb Memorial Trust, 1987.
- \_\_\_\_\_. "The Exegesis of Q.2:106 and the Islamic Theories of Naskh." *Bulletin of the School of Oriental and African Studies* 48 (1985): 452–69.
- \_\_\_\_\_. *The Source of Islamic Law: Islamic Theories of Abrogation*. Edinburgh: Edinburgh University Press, 1990.
- Buti, Muhammad, S. R. *al-Jihād fil-Islām*. Beirut: Dar al-Ma'arif, 1993.
- al-Buti, Muhammad, Sa'id Ramadan. *Jurisprudence in Muhammad's Biography*. Damascus: Dar al-Fikr, 2001.
- Daryabadi, Abdul Majid. *Tafsīr al-Qur'ān*. Lahore: Idarah Islamiyyat, 1985.
- Dashti, Ali. *23 Years: A Study of the Prophetic Career of Muhammad*. Costa Mesa, CA: Mazda, 1994.
- Davis, G. M. *House of War: Islam's Jihad Against the World*. New York: WND Books, 2015.
- Davis, Joyce M. *Martyrs: Innocence, Vengeance and Despair in the Middle East*. New York: Palgrave Macmillan, 2003.
- Davis, Robert. *Christian Slaves, Muslim Masters*. London: Macmillan, 2004.
- Dixon, Norman. *Our Own Worst Enemy*. London: J. Cape, 1987.

- Donner, Fred. *The Early Islamic Conquests*. Princeton, NJ: Princeton University Press, 1981.
- Fallaci, Oriana. *The Force of Reason*. New York: Rizzoli, 2006.
- \_\_\_\_\_. *The Rage and the Pride*. New York: Rizzoli, 2003.
- Firestone, Reuven. "Abraham's Son as the Intended Sacrifice (Qur'an 37:99–113): Issues in Qur'anic Exegesis." *Journal of Semitic Studies* 34 (September 1989): 95–131.
- \_\_\_\_\_. *Jihad: The Origin of Holy War in Islam*. New York: Oxford University Press, 1999.
- Fisher, Humphrey. *Slavery in the History of Muslim Black Africa*. London: Hurst, 2001.
- Gaubatz, Paul David, and Paul Sperry. *Muslim Mafia: Inside the Secret Underworld that is Conspiring to Islamize America*. New York: WND Books, 2009.
- Ghazali, Muhammad. *Kayfa Nata'āmal Ma'a al-Qur'ān*. Cairo: Nahdat Misr, 2005.
- Gibb, A. R. *Muhammadanism: An Historical Survey*. London: Oxford University Press, 1964.
- Glucklich, Ariel. *Dying for Heaven*. New York: Harper Collins, 2009.
- Gold, Dore. *Hatred's Kingdom: How Saudi Arabia Supports the New Global Terrorism*. Washington, DC: Regnery Publications, 2003.
- Goldziher, Ignaz. *Introduction to Islamic Theology and Law*. Princeton, NJ: Princeton University Press, 1981.
- Guillaume, Alfred. *The Life of Muhammad: Sirat Rasūl Allah*. Oxford: Oxford University Press, 1955.
- Hallaq, Wael B. *A History of Islamic Legal Theories: An Introduction to Sunni Usul al-fiqh*. Cambridge: Cambridge University Press, 1997.
- \_\_\_\_\_. *The Origins and Evolution of Islamic Law*. Cambridge: Cambridge University Press, 2005.
- Hamidullah, Muhammad. *The Monthly Islamic Order*. Karachi: Huzaifa Publication, 1986.
- Hammond, Peter. *Slavery, Terrorism and Islam: The Historical Roots and Contemporary Threats*. Cape Town: Frontline Fellowship, 2009.
- Hasan, Ahmad. "The Qur'an: The Primary Source of Fiqh." *Islamic Studies* 38, no. 4 (1999): 475–502.
- \_\_\_\_\_. "Sunnah as a Source of Fiqh." *Islamic Studies* 39, no. 1 (2000): 3–53.
- Hoffman, Bruce. *Inside Terrorism*. New York: Columbia University Press, 2006.
- Hoffmann, Murad. *Islam the Alternative*. Reading: Garnet Publishing, 1993.
- Huff, Toby E. *The Rise of Early Modern Science: Islam, China and the West*. Cambridge: Cambridge University Press, 1993.
- Ibn al-'Arabi, Muhammad. *Ahkam al-Qur'ān*. Cairo: Matba'at Isa al-Bābi, 1967.
- Ibn Hanbal, Ahmad. *Musnad*. Cairo: Dar al-Ma'arif, 1954.
- Ibn Hazm, Ibn Ahmad Ibn Sa' id. *al-Nāsikh wal-Mansūkh*. Beirut: Dar al-Kutub al-'Ilmiyah, 1986.
- Ibn Hisham, Abd al-Malik. *al-Sirah al-Nabawīyah*. Beirut: Dar al-Fikr, 1992.
- Ibn Kathir, 'Imad ad-Din Isma'il. *The Life of the Prophet Muhammad*. Reading: Garnet Publishing, 1994.

- Ibn Kathir, 'Imad ad-Din Isma'il. *Tafsir al-Qur'an al-Karim*. Beirut: Dar al-Kutub al-Ilmiya, 2001.
- Ibn Khaldun. *al-Muqaddimah. An Introduction to History*. New York: Pantheon, 1958.
- Ibn al-Mubarak, Abdallah. *Kitab al-Jihad*. Beirut: Hammad, 1971.
- Ibn Qaym, al-Jawziyah. *Ahkam Ahl al-Dhimma*. Al-Qahirah: Maktabat al-Nashr, 1997.
- Ibn Qudamah, Mufaq al-Din. *al-Mughni*. Beirut: Dar al-Kitab al'Arabi, 1972.
- Ibn Rushd, Muhammad. *Muqadamāt al-Mumāhadat*. Beirut: Dar al-Gharb al-Islami, 1988.
- Ibn Sa'd, Muhammad. *Kitab al-Tabaqāt al Kabīr*. Leiden: Brill, 1917–1940.
- Ibn Salamah, Abu al-Kasim Hibat-Allah. *al-Nāsikh wal-Mansūkh*. Cairo: Dar al-Ma'arif, 1966.
- Ibn Sallam. *The Book of Revenue*. Reading: Garnet Publishing, 2003.
- Ibn Salam, Abu. 'Ubayd, *Kitāb al-Amwāl*. Cairo: Maktabat al-Kuliyah al-Azhariyah, 1968.
- Ibn al-Tahāwi Ahmad. *Sharh Mashākil al-Athār*, vol. 7. Beirut: Muasasat al-Risalah, 1986.
- Ibn Taymiyah, Muhammad. *Majmū' al-Fatawā*. Jeddah: Kashul Shububat, 2005.
- Ibn Taymiyah, Ahmad. *Majmu'āt al-Fatawāh*. Riad: Makatabat al-'Abiqat, 1998.
- Ibn Warraq. *What the Koran Really Says: Language, Text, & Commentary*. Amherst, NY: Prometheus Books, 2002.
- Ibn Warraq. *Which Koran? Variants, Manuscripts, Linguistics*. Amherst, NY: Prometheus, 2011.
- Ibrahim, Raymond, ed. *The al-Qaeda Reader*. New York: Doubleday, 2007.
- \_\_\_\_\_. *Crucified Again: Exposing Islam's New War on Christians*. New York: Doubleday, 2013.
- Inamdar, Subhash C. *Muhammad and the Rise of Islam*. Madison, CT: Psychological Press, 2001.
- Jawziyah, Ibn Qayyim. *Badā'i' al-Tafsir*. Qahirah: Dar Ibn al-Jawzi, 1993.
- Jeffery, Arthur. *Islam: Muhammad and His Religion*. Indianapolis. IN: Bobbs-Merrill, 1958.
- Kabbani, Muhammad Hisham. *Encyclopedia of Islamic Doctrine Vol 1: Beliefs*. Al-Sunnah Foundation of America, n.d.
- Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence*. Cambridge: Islamic Texts Society, 2003.
- Karima, Ahmad Mahmud. *al-Jihād fil-Islām: Dirāsah Fiqhiyah Muqārinah*. Cairo: al-Azhar, 2003.
- Karsh, Efraim. *Islamic Empire: A History*. New Haven, CT: Yale University Press, 2007.
- Kassani, Muhammad. *Badā'e' al-Sanāe' fi Tartīb al-Sharā'*. Beirut: Dar al-Fikr, 1996.
- Kennedy, Hugh. *The Great Arab Conquests*. Philadelphia, PA: Da Capo, 2007.
- Khadduri, Majid. *War and Peace in the Law of Islam*. Baltimore, MD: The Johns Hopkins Press, 1955.

- Khan, M. A. *Islamic Jihad: A Legacy of Forced Conversion, Imperialism and Slavery in India*. New York: iUniverse, 2009.
- Khan, Muhammad Muhsin. *The Noble Qur'an: English Translation of the Meanings and Commentary*. Madinah: King Fahd Complex for the Printing of the Holy Qur'an, 1997.
- Khui, Abu al-Qasim al-Musawi. *Prolegomena to the Qur'an*. New York: Oxford University Press, 1998.
- Kohlberg, Etan. "Some Imami-Shi'i Views on *Taqiyya*." *Journal of the American Oriental Society* 95 (1975): 395–402.
- Lal, K. S. *Muslim Slave System in Medieval India*. New Delhi: Aditya Prakashan, 1994.
- Lankford, Adam. *The Myth of Martyrdom: What Really Drives Suicide Bombers, Rampage Shooters, and Other Self-Destructive Killers*. New York: Palgrave, 2013.
- Lewis, Bernard. *The Arabs in History*. New York: Harper and Row, 1958.
- \_\_\_\_\_. *The Arabs in History*. London: Hutchinson University Library, 1993.
- \_\_\_\_\_. *The Jews of Islam*. Princeton, NJ: Princeton University Press, 1984.
- \_\_\_\_\_. *Race and Color in Islam*. New York: Harper and Row, 1971.
- \_\_\_\_\_. *Race and Slavery in the Middle East*. New York: Oxford University Press, 1990.
- Madelung, Wilfred. *The Succession of Muhammad: A Study of Early Caliphate*. Cambridge: Cambridge University Press, 1997.
- Malik, S. K. *The Qura'nic Concept of War*. Dehli: Adam Publishers, 1979.
- Malik, ibn Anas. *al-Muwatta': The First Formulation of Islamic Law*. Granada: Madinah Press, 1989.
- Matusitz, Jonathan. *Symbolism in Terrorism: Motivation, Communication, and Behavior*. New York: Rowman & Littlefield, 2015.
- Mawardi, Ali Ibn Ahmad. *al-Hawī al-Kabīr*. Cairo: Dar al-Kutub al-'Ilmiyah, 1994.
- al-Mawardi, Ali Ibn Ahmad. *Tafsīr al-Mawardi*. Beirut: Mu'assasat al-Kutub al-Thaqafiyah, 1992.
- Mawardi, Ali Ibn Muhammad. *Kitāb Qitāl Ahl-al-Baghī*. Qahirah: Matba'at al-Madani, 1987.
- \_\_\_\_\_. *al-Nukāt wal-'Ayūn*. Beirut: Mu'assasat al-Kitāb, 1992.
- \_\_\_\_\_. *The Ordinances of Government*. Reading: Garnet Publishing, 1996.
- Mawdudi, Abu al-A'lah, Hasan al-Banna, and Sayyid Qutb. *al-Jihād fī Sabilillāh*. Beirut: al-Ittihad al-Islami al-'Alami li-Munazzamat al-Tullabiyah, 1969.
- \_\_\_\_\_. *The Meaning of the Qur'an*. Lahore: Islamic Publications, 1988.
- \_\_\_\_\_. *Towards Understanding Islam*. New York: Islamic Circle of North America, 1986.
- Meijer, Muhammad, ed. *Global Salafism: Islam's New Religious Movement*. London: Hurst & Company, 2009.
- Merrari, Ariel. *Driven to Death: Psychological and Social Aspects of Suicide Terrorism*. New York: Oxford University Press, 2010.
- Mir, Mustansir. *Dictionary of Qur'anic Terms and Concepts*. New York: Garland Publishing, 1987.

- Misri, Ahmed ibn Naqib. *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law*. Beltsville, MD: Amana Publications, 1994.
- Muir, William. *The Beacon of Truth*. London: The Religious Tract Society, 1894.
- \_\_\_\_\_. *The Life of Mahomet: From Original Sources*. London: Smith, Elder, 1877.
- Mukaram, Sami. *al-Taḳīyah fil-Islām*. London: Mu'assasat al-Turath al-Druzi, 2004.
- Muslim Bin al-Hajjāj al-Naishapurī. *Sahih Muslim*. Lahore: Sh. Muhammad Ashraf, 1992.
- Nahhas, Ahmad bin Muhammad. *al-Nāsikh Wal-Mansūkh*. Cairo: Maktabat 'Alam al-Fikr, 1986.
- Nasfi, Abdallah Ibn Ahmad. *Tafsīr al-Nafsī*. Beirut: Dar al-Ahyā', 1996.
- Osman, Yunus. *Mishkat al-Masābih*, English translation Muhammad ibn Abd Allah Khatib al-Tibrizi, Lahore: M. Ashraf, 1987.
- Pape, Robert A. *Dying to Win*. New York: Random House, 2005.
- Pape, Robert A., and James K. Feldman. *Cutting the Fuse: The Explosion of Global Suicide Terrorism and How to Stop It*. Chicago and London: University of Chicago Press, 2010.
- Poston, Larry. *Islamic Da'wah in the West*. New York: Oxford University Press, 1992.
- Powers, David S. *Studies in Qur'an and Hadith*. Berkeley: University of California Press, 1986.
- Qazwini, Muhammad bin Yazeed ibn Majah. *Sunan Ibn Majāh*. Riyadh: Darussalam, 2007.
- Qureshi, M. M. *Landmarks of Jihad*. Lahore: Muhammad Ashraf Publishers, 1970.
- Qurtubi, Muhammad bin Umar. *al-Mafham min Talkhis Kitāb Muslim*. Dimashk: Dar Ibn Kathir, 1996.
- Qurtubi, Muhammad ibn Ahmad. *Tafsīr al-Qurtubi: al-Jāmi' li-Ahkām al-Qur'an*. Cairo: Dar al-Katib al-'Arabi, 1967.
- Qutb, Sayyid. *al-Tafsīr: fi Zilāl al-Qur'an*. Qahirh: Matba'at al-Jumhuriyah al-Hadithah, 1995.
- Razi, Fakhr al-Din. *al-Tafsīr al-Kabīr*. Cairo: Maktabat 'Alam al-Fikr, 1956.
- Rippin, Andrew. "The Function of *Asbāb al-Nuzūl* in Qur'ānic Exegesis." *Bulletin of the School of Oriental and African Studies* 51 (1988): 1–20.
- Rosenthal, Franz. "On Suicide in Islam." *Journal of the American Oriental Society* 103 (July–September 1946): 239–59.
- Rubin, Uri. "The Assassination of Ka'b b. al-Ashraf." *Oriens*, Vol. 32 (1990): 65–71.
- \_\_\_\_\_. *The Eye of the Beholder: The Life of Muhammad as Viewed by the Early Muslims*. Pennington, NJ: The Darwin Press, 1995.
- \_\_\_\_\_. "The Ka'ba: Aspects of its Ritual Functions." *Jerusalem Studies in Arabic and Islam* 8 (1986): 97–131.
- \_\_\_\_\_. "Pre-Existence and Light: Aspects of the Concept of Nur — Muhammad." *Israel Oriental Studies* 5 (1975): 62–119.
- \_\_\_\_\_. "Quran and Tafsīr: The Case of 'an yadin." *Islam* 70, no. 1 (1993): 133–44.
- Said, Eduard. *Orientalism*. New York: Pantheon books, 1978.

- Shāfi'ī, Muhammad Bin Idris. *Mawsu'āt al-Imam al-Shafi'i: Kitāb al-Um*. Beirut: Dar al-Kutaybah, 1996.
- Shaltut, Mahmud. *al-Qur'ān wal-Qitāl*. Cairo: Matba'at al-Nasr wal-Ittihad al-Sharqi, 1948.
- Sha'rāwī, Muhammad. *al-Jihād fil-Islām*. al-Qahirah: Maktabat al-Turath al-Islami, 1998.
- Shaybani, Muhammad ibn Hasan. *Kitāb al-Siyār al-Kabīr: The Islamic Law of Nations*. Silverberg, Mark. *The Quartermasters of Terror: Saudi-Arabia and the Global Islamic Jihad*. Lima, OH: Wyndham Hall Press, 2005.
- Sijistāni Sulaiman Bin Ash'ath. *Sunan Abu Dawud*. Lahore: Sh. Muhammad Ashraf, 2004.
- Stern, Martin S. "Muhammad and Joseph: a Study of Koranic Narrative." *Journal of Near Eastern Studies* 44, no. 3 (July 1985): 193–204.
- Suliman, Bashear. "Abraham's Sacrifice of His Son and Related Issues." *Islam* 67, no. 2 (1990): 243–77.
- \_\_\_\_\_. "Meaning of Ummah in the Qur'an." *History of Religions* 15 (August 1975): 34–70.
- \_\_\_\_\_. "Qur'an 2:114 and Jerusalem." *Bulletin of the School of Oriental and African Studies* 52, no. 2 (1989): 215–38.
- Suyūti, Abu al-Fadl 'Abd al-Rahman Jalal al-Din. *al-Itqān fi 'Ulūm al-Qur'ān*. Beirut: Dar al-Kitab al-Arabi, 1973.
- \_\_\_\_\_. *Lubāb al-Nuqūl fi Asbāb al-Nuzūl*. Cairo: Maktabat 'Alam al-Fikr, 1964.
- Tabari, Abu ja'far Muhammad B. Jarir. *The Commentary on the Qur'an*. New York: Oxford University Press, 1987.
- \_\_\_\_\_. *The History of al-Tabari*. Albany: State University of New York Press, 1985–1999.
- \_\_\_\_\_. *Jami' al-Bayan 'An Ta'wil al-Qur'an al-Ma'rūf: Tafsīr al-Tabari*. Beirut: Dar Ihya' at-Turath al-'Arabi, 2001.
- Tirmidhi, Muhammad Ibn 'Issa. *al-Jami' al-Sahih*. Beirut: Dar al-Kutub al-'Ilmiyah, 1987.
- Von Denffer, Ahmad. *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān*. Leicester: The Islamic Foundation, 1989.
- Waddy, Chris. *The Muslim Mind*. New York: Longman, 1976.
- Wahidi, Ali Ibn Ahmad. *Kitāb Asbāb Nuzūl al-Qur'ān*. Cairo: Dar al-Kitab al-Jadid, 1969.
- Wansbrough, John. *Quranic Studies: Sources and Methods of Scriptural Interpretation*. Oxford: Oxford University Press, 1977.
- Waqidi, Muhammad Ibn 'Umar. *Kitab al-Maghāzi*. London: Oxford University Press, 1985.
- Watt, William Montgomery. *Companion to the Qur'an*. Oxford: Oneworld, 1994.
- \_\_\_\_\_. *Muhammad at Mecca*. Oxford: Oxford University Press, 1972.
- \_\_\_\_\_. *Muhammad at Medina*. London: Oxford University Press, 1956.
- Welch, Alfred T. "Allah and Other Supernatural Beings: the Emergence of the Qur'anic Doctrine of Tawhid." *Journal of the American Academy of Religion Thematic Studies* 47/4S (1979): 733–58.



- \_\_\_\_\_. "Studies in Qur'an and Tafsir." *Journal of the American Academy of Religion Thematic Studies* 47/4S (1979): 619–758.
- Willis, John Ralph. *Slaves and Slavery in Muslim Africa*. London: Frank Cass, 1985.
- Yahya, al-Imam Abu Zakariya. *Riyād al-Sālihīn*. Riyadh: Darussalam, 1998.
- Yeor, Bat. *Eurabia: the Euro-Arab axis*. Madison, NJ: Fairleigh Dickinson University Press, 2005.
- Yusuf Ali, Abdullah. *The Glorious Qur'an: Text, Translation and Commentary*. Leicester: The Islamic Foundation, 1978.
- Zamakhshari, Mahmud b. Umar. *al-Burhan fī 'Ulūm al-Qur'ān*. Cairo: Matba'at al-Halabi, 1957.
- \_\_\_\_\_. *al-Kashshāf 'an Haqā'iq al-Tanzīl wa-'Uyūn al-Aqawīl fī Wujūh al-Ta'wīl*. Beirut: Dar al-Kitāb al-Arabi, 1967.



---

# Glossary of Islamic Terms

*'Aadah* – custom.

*'Ahd* – covenant, agreement.

*Ahl al-Dhimma* – people of the covenant enjoying protected status.

*Ahl al-Kitāb* – people of the book: Jews and Christians.

*Ahl al-Sunnah wal-Jamā'ah* – the real devoted Sunni Muslims.

*Ahl al-Tāghūt* – the people of wrong, apostates.

*Akhlāq* – manners.

*'Alim* – (pl. *'Ulama'*) religious scholar, cleric.

*Allāhu Akbar* – Allah is the greatest.

*Amān* – protection granted to non-Islamic community.

*Amīr al-Mu'minīn* – commander of the faithful.

*Ansār* – the followers of the prophet in Medina.

*'Aql* – reason.

*Arkān al-Islām* – the five pillars of Islam.

*'Asabīyah* – Arab tribal solidarity.

*'Ashūrah* – “tenth”, the Jewish Yom-Kippur. The day of mourning in *shi'i* tradition.

*'Asriyūn* – modernists.

*Aayah* – verse of the *Qur'an*.

*Bay'ah* – oath of allegiance (also: *Mubāya'ah*).

*Bid'ah* – blasphemy, heresy; prohibited innovative practice.

*Dār al-Harb* – the abode of war, the world outside Islam, the non-Muslim lands.

*Dār al-Islām* – the abode of Islam, the Muslim lands.

*Dār al-Sulh* – regions considered at temporally peace with Islam (by contract).

*Dār al-Wilāyah* – the abode of loyalty to Islam.

*Da'wah* – propagation for the Islamic faith, proselytism. Diplomacy of deceit.

*Dawlah* – state.

*Dīn* – faith, religion.

*Dhimma* – protection, document of security.

*Dhimmi* – people of protection. See: *Ahl al-Dhimma*.

*Duniah* – world.

*Faqīh* – Islamic jurist (pl. *Fuqahā'*).

*Fard 'Ayn* – obligatory duty, incumbent upon the Islamic *Ummah*.

*Fard Kifāyah* – permission duty, incumbent upon individual Muslims.

*Fath, Futūhāt* – conquests of Islam.

- Fatihah* – the first chapter of the Qur'an; the main of the Islamic prayer.
- Fatwah* – (pl. *fatawā*) formal authoritative religious ruling.
- Fiqh* – Islamic jurisprudence.
- Fitnah* – temptation, discord, unbelief. Normally meaning Islamic civil war.
- Ghazaw*, *Ghazawāt*, *Maghāzi* – raiding, campaign of war. Also: *rāzziah*.
- Ghulāt* – exaggerators.
- Hadith* – (pl. *Ahādith*) narration, written traditions related to the prophet.
- Hajj* – pilgrimage to Mecca.
- Hakmiyah* – sovereignty.
- Halāl* – lawful according to Islam. The opposite of *Haram*.
- Haq* – (pl. *Huqūq*) legal, right.
- Haram* – unlawful according to Islam, forbidden, sanctuary.
- Harb* – (pl. *Hurūb*), war.
- Hijrah* – the migration from Mecca to Medina, in July 16 622 C.E.
- Hizbullah* – party of Allah.
- Hudnah* – truce, temporary settlement.
- Hukm* – authority, rule.
- Hurriyah* – freedom.
- 'Ibādah* – worship.
- 'id* – festival.
- 'Id al-Adhah* – the feast of sacrifice.
- 'Id al-Fitr* – the feast of breaking the Ramadan fast.
- Ijmā'* – consensus of Muslim community.
- Ijtihād* – innovative thinking, new interpretation of the Islamic sources.
- 'Ilm* – knowledge, science.
- 'Imāniyah* – secularism.
- Imām* – religious prayer leader.
- Imān* – faith.
- 'Ird* – woman honor; woman's pelvis.
- Islāh* – reform.
- 'Isma* – immunity of error. Related to Muhammad.
- Isnād* – narration, the legal sources of the *Hadith*.
- Istishhād* – the acts of the *Shahīd* conceptualized as legitimate.
- Jāhiliyah* – the pre-Islamic period of Arabia, sinful society, inter-tribal barbarity.
- Jamā'ah* – association or society, a group.
- Jahannam* – hell, the blazing intense fire for the infidels.
- Jannah* – paradise.
- Jihād* – holy war against the opponents of Islam, struggle, efforts of the believers.
- al-Jihād al-Akbar* – the biggest *jihād*. Striving for Allah path after the world is Muslim.
- al-jihād al-Saghīr* – the small *Jihad*. The holy war against the enemies of Islam.
- Jizyah* – a toll tax; an exemption tax taken from non-Muslims.
- Kā'abah* – the black stone in the center of the mosque in Mecca.
- Kāfir* – (pl. *kuffār*) unbeliever, infidel.
- Krāmah* – honor (personal or public).

- Khalī'* – one who deported from his tribe.  
*Khalīfah* – representative of the prophet, without a prophetic mission.  
*Khawārij* – Islamic puritan nihilist sect.  
*al-Khulafā' al-Rāshidūn* – the first four caliphs: Abu Bakr; 'Umar; Uthman; 'Ali.  
*Khutbah* – (pl. *khutab*) sermon, preaching.  
*La Ilāha Illa-llāh* – the Islamic Uniqueness swear, there is no god but Allah.  
*Madhhab* – (pl. *Madhāhib*) school of legal thought or jurisprudence.  
*Ma'rūf* – known, good and lawful, according to Islamic conceptions.  
*Madrasah* – (pl. *Madāris*) Muslim religious school.  
*Majlis al-Shūrah* – consultative assembly.  
*Maslahah* – benefit, interest.  
*Mawla* – (pl. *Mawali*) a converted non-Arab Muslim, a client of an Arab tribe.  
*Mu'min* – (pl. *Mu'minun*) believer or faithful.  
*Mu'amalāt* – human interaction in Islamic religious rituals.  
*Muftī* – Muslim religious scholar.  
*Muhājir* – emigrants, the followers of Muhammad from Mecca to Medina.  
*Mujāhid* – (pl. *Mujāhidūn*) fighters in the Islamic holy wars.  
*Munāfiq* – dissenter, hypocrite.  
*Munkar* – bad and evil, according to Islamic conceptions.  
*Murtad* – who rejects Islam, apostate.  
*Murūwwah* – the ideal manly traits in the Arabian tribal culture.  
*Mushrik* – (pl. *Mushrikūn*) polytheist, idolater.  
*Mut'ah* – temporary convenient marriage for men.  
*Muwahhid* – a believer who affirms the unity of *Allah*.  
*al-Nabī al-Ma'sūm* – 'prophet with immunity to sin and error'. Related to Muhammad.  
*Nahdah* – resistance.  
*Naskh* – abrogation of *Qur'anic* text, earlier revelations to be changed by the later.  
*Niyah* – intention.  
*Nizām Islāmī* – Islamic system, order.  
*Nūr Allāh* – the light of Allah. Related to Muhammad.  
*Qādī* – Islamic judge.  
*Qawm* – nation, race.  
*Qiblah* – the direction the Muslims face when praying.  
*Qur'ān* – the holy book of Islam.  
*Quraysh* – the Prophet's tribe, the major tribe in Mecca.  
*Qitāl* – fight, war.  
*Qīyas* – reasoning by analogy.  
*Rak'ah* – (pl. *Rukū'*). Bowing during prayer.  
*Rāi* – opinion, personal speculation.  
*Ridda* – apostasy from Islam.  
*Sabr* – endurance and steadfastness.  
*Sahābah* – companions of the Prophet.  
*Salafiyyah* – roots, movements of Islamic revival back to glorious past.  
*Salafiyyah Taqlidiyyah; Salafiyyah Jihadiyyah; Salafiyyah Takfiriyyah* – millennial groups.

*Salāt* – prayer.

*Shafā'ah* – intercession.

*Shahādah* – a) the Islamic pronouncement of faith, the first of the five pillars;  
b) “testimony”. or “bearing witness; c) self-sacrifice, “martyrdom.” for the sake of Allah.

*Shahid* – (pl. *Shuhadā'*) homicide bomber. Not like the Christian martyr.

*Sharaf* – man's honor.

*Shari'ah* – the path, the Islamic law according to Qur'an and *Hadith*.

*Sheikh* – elder, chief.

*Shi'ah* – party, faction, the adherents of `Ali, the adversaries of the *Sunnah*.

*al-Sihah al-Sittah* – “The Authentic Six” *Ahādith*.

*Sīrah* – the biography of Muhammad.

*Sirāt al-Mustaqīm* – the Islamic straight path.

*Sufism* – Islamic mysticism and asceticism.

*Sūfi* – Islamic mysticism.

*Sunnah* – ‘tradition.’ The practices of Muhammad as an exemplary for the Muslims.

*Shûrah* – consultation.

*Sûrah* – chapter of the *Qur'an* (pl. *Sûwar*).

*Ta'āwun* – solidarity, cooperation.

*Ta'ifiyah* – sectarianism.

*Takbīr* – glorification of Allah. Crying out *Allāhu Akbar*.

*Takfīr* – acts or deeds of infidelity, unbelief.

*Talīah* – vanguard.

*Taqiyah* – dissimulation about one's religious identity.

*Taqlid* – imitation.

*Tariqah* – religious order.

*Tashmīs* – deportation, banishment (used among the Bedouins)

*Tawhīd* – the Islamic doctrine of the unity of *Allah*.

*Ummah* – the Islamic religious community.

*Usuliyah* – roots, fundamentalism.

*'Urf* – local custom.

*Wahhābiyah* – the puritan Islamic movement of Saudi Arabia.

*Waqf* – Islamic charitable foundation.

*Watan* – homeland, fatherland.

*Witr* – being the only one. Related to Allah.

*Wudû'* – ritual purification.

*Yawm al-Qiyāmah* – The Day of Resurrection.

*Zakāt* – legal almsgiving.

# Index

- Abdallah, Muhammad, 222  
 Abd al-Khaliq, Muhammad, 247  
 Abdissalam Adam, 191  
 Abdullah, King of Saudi-Arabia, 76, 217  
 Abraham, Ibrāhīm, 13, 15, 98  
 Abu Afaq, 26  
 Abu 'Azzam, 'Amr, 27  
 Abu Bakr, Australian Muslim, 201  
 Abu Bakr, Shukri, 201  
 Abu Hamza, al-Masri, 164  
 Abu Hanifah, Nu'man Ibn Thabit, Hanafi School, 38, 74  
 Abu 'Imran, 200  
 Abu Zakariyah, Yahya, 39, 134  
 Afghani, Jamal al-Din, 122  
 Afifi, Abdur Razaq, 62  
 Ahl al-Dhimma, 66, 81, 83  
 Ahl al-Kitāb, 66, 78, 81, 83, 141, 156  
 Ahmad, Omar, 200, 213, 253  
 Ahmadi-Nejad, Mahmoud, 201  
 Ajlawani, Yasir, 131  
 Akram, Zamir, 221  
 Allāh  
     Allāh's attributes, 9–10, 12–13  
     Allāh's daughters, lāt, Manāt, 'Uzzah, 15  
     Allāh's names, 10–11  
     Allāhu Akbar (Takbīr), 3, 4, 16, 72, 125, 129  
 'Alem Basem, 72, 164  
 Ali, 188  
 Ali, Ayaan Hirshi, 265  
 Ansari, Sa'd bin Zayd, 129  
 Amira 'Issam, 165  
 Apostasy-Irtidād, 132, 146  
 Arafat, Yasser, 210  
 Arian, Sami, 217  
 Armstrong, Karen, 265  
 Asad Muhammad, 199  
 'Asam bint Marwan, 25  
 Assiri, 'Isa, 200  
 Astal Yunis, 164  
 Atran, Scott, 118  
 Awad, Nihad, 213  
 Ayyubi, Salah al-Din, 127  
 Azhar, Mohammed Masood, 163  
 Azzam, Abdallah, 163, 178, 288  
 Badawi, Jamal, 115, 179, 226  
 Baghdadi, Abu Bakr, Khalifah Ibrahim, 71, 122, 270  
 Ballenger, Cass, 214  
 Banna, Hasan, 122  
 Baqri, Omar Muhammad, 164  
 Bat Yeor, Gisele, Littman, 216, 224  
 Benson, Tim, 290  
 Bilal, Abu Aminah Philips, 115  
 Bendle, Mervyn, 222  
 Bin al-Khattab, 'Umar, 84  
 Bin Laden, Osama, 71, 117, 163, 184  
 Blankinship, Khalid, 8  
 Boko Haram, 127, 131  
 Boumedienne, Houri, 223  
 Brennan, John, 195  
 Brooks, Madeline, 206  
 Bruckner, Pascal, 216  
 Burhami, Yasser, 190  
 Burr, Millard, J, 215  
 Buti, Sa'id Ramadan, 139  
 CAIR, Council of American Islamic Relations, 213  
 Caliphate, Khilāfah, 8, 90, 129, 240, 246, 250, 260, 268  
 Cameron, David, 120, 274  
 Carroll, Mustafa, 253

- Cheragh, Ali, 3, 113  
 Christians  
     Crimes of, 86–8  
     Pact of 'Umar, 87–8, 126  
 Chulov, Martin, 222  
 Churchill, Winston, 222, 229, 291, 292  
 Collins, Robert, 215  
 Corcoran, Ann, 257, 258  
 Choudary Anjem, 88, 201
- Dabiq, Magazine, 130–1  
 Dār al-'Ahd, 92, 112  
 Dār al-Harb, 61, 66, 92, 112, 128, 133, 153,  
     156, 163, 227, 229  
 Dār al-Islām, 61, 66, 92, 94, 112, 133, 156,  
     163, 229, 240, 242, 243  
 Dār al-Kufr, 61, 112, 240, 242, 243, 244,  
     245, 246, 247, 249, 251, 254  
 Dār al-Ṣulḥ, 92, 112  
 Dār al-Wilāyah, 61  
 Davis, Joyce, 118  
 Da'wah  
     Kitmān, 186–7  
     Taḳīyah, 185–6, 206, 208  
     Tawrīyah, 189–190  
 Dhimma, Dhimmi, 28, 39, 40, 89, 140  
 Dīn, 32, 78, 239  
     Arkān al-Dīn, 46  
 Dixon, Norman, 270  
 Dobbins, Mike, 265–6  
 Donatich, John, 215  
 Doner, Fred, 8  
 Dooley, Mathew, 215
- Emerson, Steve, 214  
 Erdugan, Tayyip, 200
- Fadlallah, Abd al-Krim, 199  
 Fakir, Ali, 200  
 Fallaci, Orianna, 214, 226, 258, 280, 281,  
     288  
 Fandy, Mamoun, 207  
 Fatwah, Fatawā', 63, 71, 97, 121, 147, 148,  
     151, 189, 192, 213, 243, 290  
 Fiqh, 38, 114, 133  
 Fitzpatrick, Jim, 204  
 Franklin, Benjamin, 217, 219
- Ghazali, Muhammad, 38  
 Geller, Pamela, 214  
 Getz, Bill, 215
- Gingrich, Newt, 206  
 Goldstein, Brooke, 212  
 Greenfield, Daniel, 220
- Habbash, Mahmoud, 86  
 Ḥadith, Aḥadith, 6, 12, 17, 19, 20, 25, 35,  
     37, 38, 45, 49, 62, 66, 71, 72, 74, 75, 77,  
     78, 84, 85, 91, 92, 97, 133, 136, 140, 143,  
     144, 145, 179, 195, 198, 226, 238, 245,  
     246, 272  
 Ḥājj, 15, 16, 47, 83, 137, 250  
 Hanson, Victor Davis, 278  
 Harris, Sam, 265, 266  
 Hell-Jhannam, 20, 21, 42, 43, 44–5  
 Hillali, Taj al-Din, 200  
 Hofman, Bruce, 118  
 Hofman, Murad, 113  
 Holy Land  
     al-Ard al-Mubāraka, al-Muqaddasah,  
         Ard Bani-Isrā'īl, 79, 80, 81  
 Hooper, Ibrahim, 213  
 Hudnah, 92, 93, 133, 198, 210
- Ibn Abd al-Aziz, al-Qadir, 95  
 Ibn Abd al-Wahhab, Muhammad, 95, 96  
 Ibn Abdul Rahman, Muhammad, 165  
 Ibn Abi al-Huqayq, Abu Rafi, 27, 28  
 Ibn Abu Sufyan, 27  
 Ibn Abu Muayt, 'Uqba, 26  
 Ibn Anas, Malik, Maliki School, 38, 74,  
     133, 134, 192  
 Ibn al-Aswad, Habbar, 29  
 Ibn al-Ashraf, Ka'b, 26  
 Ibn al-'Atiq Abdullah, 27  
 Ibn Baz, abd al-Aziz, 63  
 Ibn al-Haith, Nadir, 26  
 Ibn Hanbal, Ahmad bin Muhammad,  
     Hanbali School, 39, 74, 239  
 Ibn Ḥazm, Abu Muhammad Ali, 97, 139  
 Ibn Ishaq, Muhammad, 7, 26, 38, 160, 193  
 Ibn Kathir, Isma'il, 20, 65, 72, 97, 124, 139,  
     140, 154, 185, 186, 192, 193, 197, 198–9  
 Ibn Khaldun, Abu Zayd Ibn Muhammad,  
     72, 94  
 Ibn Khattal, Abdullah, 29  
 Ibn al-Mugheerah, Mu'awiyah, 27  
 Ibn Mahfous, Khalid, 215  
 Ibn Nafidh, Huwayrith, 29  
 Ibn Naqib, al-Misri, Ahmad, Reliance of  
     the traveler, 39, 134, 187  
 Ibn Qays, Thabit, 194

- Ibn Qays, Rifa'ah, 29  
 Ibn Rushd, Abu al-Walid Muhammad, 39, 73, 134, 155, 239  
 Ibn Sa'd, Abu Abdallah Muhammad, 38, 49  
 Ibn Salamah, Hammad, 139, 238  
 Ibn Sh'ban, Mughirah, 194  
 Ibn Subabah, Miqyas, 29  
 Ibn Sunayna, 29  
 Ibn Suwayd al-Ansari, Harith, 27  
 Ibn al-Talatil, Harith, 29  
 Ibn Taymiyah, 23, 63, 64, 68, 72, 239  
 Ibn Thabit, Zayd, 35  
 Ibn Ubay, Abdullah, 28  
 Ibn al-Walid, Khalid, 124, 159, 194  
 Ibrahim, Raymond, 125, 282  
 ICNA, Circle of North America, 224, 225  
 Idris, Ja'far, 224, 225  
 Imān, 61, 156, 246  
 Isaac, Ishaq, 98  
 Islam  
     Dīn al-Fitrah, 97–99  
     Dār al-Harb, 2, 67, 70, 89, 91  
     Dār al-Islām, 2, 67, 70, 91, 157, 158  
     Dār al-Kufr, 2  
     Dār al-Wilāyah, 2  
     al-Ta'īfah al-Manṣūrah, 95–7  
 Islamic Caliphate State (ICS), 89, 120–132, 210, 211, 252, 268  
 Ismael-Ismā'il, 98  
 ISNA, Islamic Society of North America, 212  
  
 Jaber Rafiq, 213  
 Jacob, 98  
 Jāhiliyah, 16, 101, 138  
 Jalalayn, Hilali and Khan, 65, 135, 185, 192  
 Jama'at-e-Islami, 204  
 Jawziya, Ibn Qaym, 96, 239  
 Jefferson, Thomas, 219, 284  
 Jesus, 'Isa, 13  
 Jews  
     Jews crimes, 81–2  
     Jews, curses on, 84–5  
     Jews, become Apes and pigs, 85  
 Jewish tribes  
     Banu Nadir, 27, 84, 161, 193  
     Banu Qaynuqa', 26, 84, 161  
     Banu Quraytha, 27, 84, 155, 161  
  
 Jizyah, 3, 28, 71, 85, 88, 89, 137, 138, 139, 140, 151, 152, 156, 159, 163, 190, 193, 195, 252  
 Johnson, Jeh, 291  
 Jones, Regina, 126  
 Joseph-Yusouf, 98  
  
 Ka'bah, 5, 15, 16, 17, 48, 83, 160, 250  
 Kadhhdhafi, Mu'ammār, 223  
 Kāfir, Kuffār, Kāfirun, Kufr, Takfīr, 14, 18, 21, 22, 32, 33, 42, 63, 66, 67, 75, 89, 91, 95, 97, 98, 119, 121, 131, 132, 133, 134, 142, 146, 147, 148, 154, 184, 185, 187, 202, 227, 228, 229, 239, 240, 241, 242, 243, 244, 246, 248, 252, 267, 270, 287, 291  
 Kamil, Ayat Allah, 66, 227  
 Kaufman, Joe, 214  
 Kern, Soeren, 281  
 Khadduri, Majid, 69, 94, 130, 210  
 Khalil, Magdi, 151  
 Khan Fozia, 180  
 Khawarij, 162  
 Khaybar, 28, 29, 155, 159, 161  
 Khudaybiyah Agreement, 92, 159, 161  
 Klausen, Jytte, 215  
  
 Lankfort, Adam, 118  
 Levitt, Matthew, 215  
 Levy, David Meir, 209  
 Lewis, Bernard, 68  
 Lincoln, Abraham, 280  
  
 Madison, James, 283  
 Maher, Bill, 265  
 Majid, Khalid, 243  
 Malik, Hasan Nidal, 180  
 Malik, S, K, 183  
 Maliki, Ibn al-Arabi, 13  
 Maoz, Zeev, 118  
 Marayati, Salem, 181  
 Maslahah, 187  
 Mawardi, Abu al-Hamdan Ibn Muhammad, 75  
 Mawdudi, Abu al-A'la, 122, 184, 240  
 Mawyer, Martin, 257  
 May, Theresa, 120–1  
 Merkel, Angela, 274, 282  
 Mia Bloom, 118  
 Michaels, Adrian, 225  
 Miliband, David, 221



- Milson, Menahem, 117  
 Moses, Mûsa, 13, 98  
 Moslehi, Heidar, 201  
 Mudeiris, Ibrahim, 200, 229  
 Muhammad  
     al-Insân al-Kâmil, 22  
     'Isma, 4, 17, 133  
     Nûr Allah, 4, 17  
 Mujâhadah, Mujâhid, Mujâhidun, 47, 111,  
     115, 120, 125, 131, 132, 145, 147, 148,  
     183, 149, 152, 193, 288  
 Munajjid Salih, Muhammad, 189  
 Muslim Brotherhood plan, 203–4  
  
 Nabulsi, Shaker, 165  
 Nahhas, Muhammad, 139, 193  
 Nasai, Abd al-Rahman, 38  
 Nazir, Ahmad, 164  
 Noah, Nûh, 13, 98  
 Nomani, Asra, 221  
  
 Obama, President, 191, 195, 221  
 OIC Charter, 217–8, 221  
 Oldman, Gary, 275  
 Orwell, George, 196, 209, 219, 228, 270,  
     290  
  
 Pape, Robert, 118  
 Paradise-Jannah, 20, 42, 43, 44–5  
 Peters, Ralph, 279  
 Phares, Walid, 215  
 Phillips, Melanie, 291  
 Pryce-Jones, David, 189  
  
 al-Qaeda, 211, 252, 268, 288  
 Qahtani, Muhammad, 62  
 Qaradawi, Yusef, 112, 120, 253  
 Qitâl, 115, 152–156, 163  
 Qurtubi, Abu Abdullah, 65  
 Qutb, Sayyid, 122, 162, 184  
  
 al-Rahîm, 17  
 al-Rahmân, 16  
 Ridda war, 115, 124, 126  
 Roosevelt, Franklin D., 219, 222, 223, 281  
  
 Said, Edward, Orientalism, 203  
 Salafiyah, 63, 97  
     Salafiyah Taqlidiyah  
     Salafiyah Jihâdiyah  
     Salafiyah Takfirîyah  
 Salâh, 46, 137, 156, 246  
  
 Sawm, Fasting, 47, 137  
 Schlusel, Debie, 214  
 Sewall, Gilbert, 207  
 Shafi'i, Muhammad, Shafi'i School, 74,  
     133, 238  
 Shahâdah, Istishhâd, Martyrdom, 6, 14,  
     45, 119, 120, 151  
 Shahîd, Shuhadâ', 71, 119, 143, 144, 145,  
     149, 249  
 Shakir, Zaid, 253  
 Shaltut Muhammad, 3, 114  
 Sharî'ah, 1, 2, 7, 8, 9, 18, 21, 35, 36, 38, 39,  
     40, 42, 69, 75, 86, 90, 92, 96, 115, 117,  
     119, 121, 125, 128, 153, 157, 158, 181,  
     182, 188, 189, 204, 212, 214, 216, 218,  
     226, 227, 228, 229, 237, 238, 239, 240,  
     242, 244, 249, 252, 253, 254, 258, 259,  
     265, 268, 283–5  
 Sijistani, Suleiman Ibn al-Ash'ath, Abu  
     Dawud, 38, 65  
 Sirah, 18, 20, 35, 38, 49, 62, 66, 78, 92  
 Spencer, Robert, 215  
 Sudays, Abd al-Rahman, 164  
 Sunnah, Sunnat Rasûl Allâh, 12, 15, 18, 21,  
     22, 36, 122, 135, 162, 242, 245  
 Sûrah-Sûwar, 14, 31, 32, 33, 34, 84  
 Suyuti, Abu Fahd Abd al-Rahman, 138,  
     139, 194  
  
 Tabarani, Ahmad, 188  
 Tabari, Abu Ja'far Muhammad, 26, 38, 49,  
     64, 72, 160, 185, 186  
 Tahawi, abu Ja'afar, 5–6; 238  
     al-'Aqîdah al-Taḥâwîyah, 5, 12–3, 21,  
     33, 45  
 Tawhîd, 13, 61, 63, 75, 78, 98, 100, 101,  
     129, 182, 245  
 Teft, Bruce, 214  
 Tirmidhi, Muhammad Ibn 'Isa, 38, 65,  
     195, 226  
  
 Uḥud, battle, 27, 154, 161  
 'Umayr bin 'Adiy, 25  
 Ummah, 12, 15, 18, 23, 31, 41, 47, 48, 62,  
     66, 68, 78, 90, 93, 98, 111, 122, 142, 161,  
     178, 182, 218, 237, 241, 242, 245, 246,  
     248, 253, 255, 256, 268  
 'Uqla, Hamud, 97  
 Usûliyah, 163  
 Al-'Uthmani, Mhammad, Taqi, 244  
  
 Vinas, Bryant Neal, 180

- Waqf, 86, 91  
Waqidi, Abu Abdullah Muhammad, 38  
Wahhabīyah, 63, 96, 97, 225, 286, 287  
Washington, George, 219  
Weiss, Deborah, 221  
Whitehead, Andrew, 214  
Woman's dress, Hijāb, Niqāb, Burka,  
    Chador, 24  
Yusuf, Ali Abdallah, 137, 199  
Zakat, Sadaqah, 46, 47, 48, 137, 140, 156,  
    162, 246, 254, 271  
Zamachshari, Abu al-Qasim Mahmud,  
    239  
Zawahiri, Ayman, 63, 71, 95,  
    185, 270